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JOURNEY TO JAPAN

By GEORGE TANAKA

When I was a very small boy I know that I accompanied my mother when she made a return visit to Japan during the First Great War. My recollections of that period is only the memory of memories I have held, as I recall of sailing on board a Japanese [illegible] carried high on the shoulders of one of the ship's [illegible]. And of the obento so neatly packed in a wooden [illegible] on a train in Japan. And of when my Uncle Anzai, a doctor who had studied abroad, placed some drops of medicine in my eyes. I must have been all of three years old. And it is now that I know that I had then [illegible], as very small boys are wont to do, my great aunt Ei, mother's elder sister of whom I was to meet again a half century later.

A few weeks ago in Toronto in a record shop I was [illegible] by a young employee of Japanese ancestry. I guessed that he was in his early twenties. His [illegible] in speaking english precluded that he was of [illegible] recent arrival in Canada. In the brief happy conversation we had together, I informed him that one of the greatest impressions of my recent visit to Japan was that of having found so much of the [illegible] of human consideration that the people expressed toward each other in the normal course of [illegible]. And in return he replied to me with such a fine [illegible] "I feel proud when you tell me of this Japan".

Between these opposite ends of experience in time, my story, a chronicle of forty days journey to Japan with my wife Cana. Though we actually left [illegible] September first of this year, the beginning of this story leads back to haunting memories of long [illegible] ago, when I look upon any photograph of Japan [illegible] of narrow streets lined with the facades of [illegible] of slats and shuttered wood architecture. For [illegible] awakened in me a faint feeling I did not comprehend. But it was the beckoning memory of the small boy within me who had once visited Japan.

It was a year ago with the first bold decision to [illegible] Japan, and with the good advice of Koichi, a [illegible] landscape architect then recently arrived from [illegible] that I prepared our travel itinerary with our [illegible] assistance. On the day of departure our flight [illegible] fairly bulged and not the least of the contents was over fifty rolls of color slide films. And [illegible] for aunt Ei in Yokohama whose [illegible] years and honoured position including being [illegible] head of the Ohara School of Flower Arrangement in Yokohama, brought greater interest in our passage to Japan. We left Canada knowing the welcome we would find of our relatives and friends. The vast expanse of the Canadian land and the Pacific Ocean brought [illegible] acutely aware that we were on a journey taking us halfway around the world.

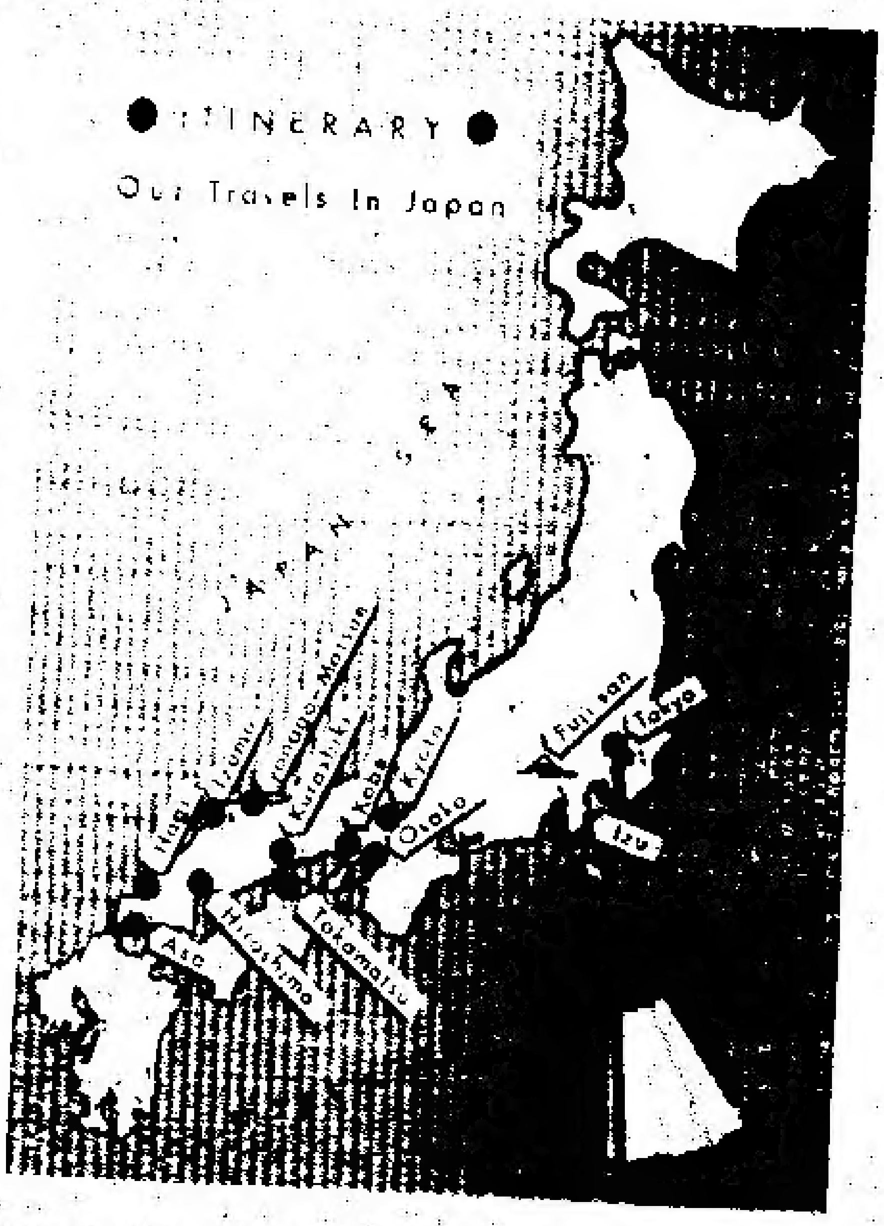
Nihon! It was there below me as I looked out of the plane window and I saw the first landfall that was Japan. It was a strip of brown colored beach fringed white with ocean breakers as the waves rolled in. It was the end of the Pacific and the beginning of the country of Japan. I cherished this first sight as though it was I the very small boy now returning from his first visit of long ago. All the wonder of the land below etched in my eyes with the excitement of anticipation, and as a professional all the detail of another country, the character of the land as I read it in the language of its topography. Displayed in so neat a form were the green ranges of [illegible] small mountains creating within its ridges the valleys of neat postage stamp scaled farms. And villages and towns that so rendered the landscape in compact and diminutive forms, as I compared the contrast of the greater scale of the Canadian land and felt that Canadians were beyond the privilege of man to possess land in wanton waste and desecration.

At Haneda Airport we boarded the bus to the airport building and the heat of Japan was upon us. We were an hour early from our scheduled arrival and [illegible] anxious visual search for our relatives, the [illegible] faces that returned our gaze as we [illegible] barricades of the walking [illegible] with mounting respect [illegible] Japan of a hundred [illegible]

The kindness of [illegible] lease from the Canadian [illegible] and passage to our [illegible] the grace of [illegible] does not hesitate [illegible] though this considerat[illegible] any male Canadian [illegible]

In the first [illegible] day in Japan [illegible] to all the new experie[illegible] the moment of breakfast [illegible] Hotel [illegible] tasted what [illegible] in the world [illegible] originated this [illegible] that this was the [illegible] bread when [illegible] me about this [illegible] year ago as guest [illegible] A well travelled [illegible] month we [illegible] youthful orchestra [illegible] Europe. The [illegible] Asahi pentax [illegible] a disciple and [illegible] was within [illegible] amazed at the [illegible] of the famed Tokyo [illegible]

And by [illegible] cemetery of [illegible] Buddhist [illegible]



[illegible] coming from Washington on a side trip as he was leading a group of executives of Japanese insurance companies on a world tour of insurance centres. He was president of Nichido Insurance Company, [illegible] the largest in Japan — he had promised to show [illegible] Japan when I should come one day.

I do not think that I shall ever lose the capacity to [illegible] the verve of sheer excitement over new ideas, [illegible] things and new sights. And here I was this first [illegible] in Japan traversing the narrow streets absorbing the [illegible] constant change of scenes, exploring the infinitely varied shops and enjoying the close intimate scale of the street community that walking brought [illegible].

From [illegible]'s house in the nice district of Setagaya in Tokyo, Cana and I accompanied her as [illegible] to Yokohama by electric train. At close [illegible] I saw the lovely sight of some women in kimono. Though the colors of western men's fashions [illegible] to Japan I thought, seeing the men [illegible] conservative greys and blues and all white shirts. But the sparkle of [illegible] skirts prevails in Japan as elsewhere.

At the end of the first day in Japan we were in Yokohama and the separation of over fifty years was [illegible] when I met Aunt Ei. The very small boy within [illegible] again came to life as aunt Ei talked unfolding the past and we found each other again.

The next day we set out for the New Otani Hotel in Tokyo as I wished to inspect the hotel's extensive gardens. It was to be the first of a number of gardens [illegible] modern hotels in Japan that I viewed. It was then [illegible] apparent to me that in this country of [illegible] the originality and great beauty of the famous traditional gardens of Japan cannot be [illegible]

TANAKA . . . Cont. from p. 1

KYOTO Nara

Fri. Sept. 11 to Sat. Sept. 19 1970

which encircle the several variously named Dori Avenues, great expanses of traffic arteries that pulsate with the life of cars upon cars on the move. And around this great circumference are situated many of the famous hotels of Tokyo. And from the New Otani we hailed a taxi for Akasaka district, asking the driver to take us to the Akasaka Shopping Arcade. In a very short while we were at the Akasaka Prince Hotel which was a compromise destination. Then with the equanimity of carefree born explorers we began our walking tour instinctively heading north toward our Hotel Okura which was really south by many blocks. Our exploration lead us into the many intensely interesting side streets that were a living community of people — the Sakanaya with varied kinds of fishes neatly displayed row upon row with not a fly in sight; the Otofuya with beancake as never before I have seen; the Okashiya with great variety of mochigashi so tempting to eat and the smell of frying food that we felt like munching this food on the way. And as we waked on; the glint of the late afternoon sun sparkled on the wet asphalt and cobblestones where it was apparent the custom to keep the door-front streets cool and clean.

Then we struck upon a most unusual shop, Shimizu Shoten, stocked with an uncountable variety of metalcraft, the product of what I must believe of guild-craftsmen whose skills are handed down in the learning. There were all manner of products related to man's desire to close gates and doors, cupboards and shoji. Ironwork in handles and hinges in all manner of intricate detail, the work of copper and bronze, brass and silver. And there were displayed neatly partitioned trays upon sample tray of exquisitely designed and worked Shoji door handles that are made to set flat into shoji sliding panels. In all variety of design in beautiful traditional forms, worked in copper, brass, bronze and silver.

Cana and I were guests the supper evening of Kazuyoshi's wife, Keiko and her sister Sachiko and their parents, the girls of whom we had come to know when they were in Toronto a year ago. In a fine Mercedes-Benz we were taken to a distinctive Tempura restaurant, [illegible] size, ducking our heads at the doorway by the hanging [illegible] cloth. And sitting at the [illegible] fully edge-grained [illegible] thickness natural wood counter, we were asked by the chef [illegible] approve the seven [illegible] live [illegible] before they were cooked to tempura, and we experienced the wonders of this culinary art. And so ended our second day [illegible] great adventure in Japan.

Before leaving Tokyo for Osaka, we attended the Kabuki Theatre and for the fleeting moments of an evening's play, we were introduced to the famed Kabuki of Japan. And through the varied eight programs [illegible] and scenes, the enactments [illegible] Kabuki found ourselves in the great Edo period of Japan's history and the Kyoto of long ago [illegible]

"Gion is Kyoto's treasure, and Kyoto's treasure is Japan's treasure". How thankful I was that Kabuki could so introduce us to the spirit and soul of Kyoto that we were soon to visit.

On the fourth day Sunday we left Tokyo on the Hikari Express, Japan's modern high speed electric train. The constant wonder of Japan in all of its facets never ceased to unfold as the country-side rolled by. From the endless farms of rice paddies with the light green stalks becoming heavy with the swelling heads of grain, we saw the colorful apartments the balconies of which displayed the colorful daily family washing, and the farmers' homes screened with plantings of trees to obtain the precious sense of privacy the large population otherwise denied, and the countless schools the student's uniforms giving the sense of equality of all.

At Osaka Cana was to meet her sister Chisato whom she had not seen since she was seven years old. And once again we were to find extended to us the immense kindness of our relatives and friends in Japan.

There is a saying that, as Kyoto is the cultural centre of Japan, and Tokyo the centre of commerce, in Osaka the people become poorer through the money they spend on food. In Osaka we explored the new Hankyu underground shopping centre with its veritable adventure before us in food of Japan. It was here at a Sushi restaurant that I purchased our obento for Expo and the Osaka saying held true as I spent over four thousand yen. But how beautiful the obento in two thin pine boxes. Over a layer of mixed rice were placed all manner of sushi fish of the sea, and other delicious things, and over these was placed a portion of a stock of large green leaf cut out into an intricate pattern for the eye to behold. And we carried our obento to Expo, wrapped in a plastic furoshiki.

It was on our first full day at Osaka that we came upon a special exhibit of Kimono and Obi at our plaza Hotel. And with the naive audacity of far-away visitors from Canada, we bridged the invitation-only gap, and the adventure was upon us as we looked, and I recorded in color film, the magnificent display of the tapestry of silks in obi and kimono beyond imagination. There was a kimono valued at over three thousand dollars.

Because of my professional interest, Cana's brother-in-law Masakazu was to obtain permission from a very wealthy landowner outside Sakai, which was the old city before Osaka existed, to visit his house, an excellent example of the great old traditional houses of Japan. And on the appointed day we entered the great gate, a wood structure of huge size to be a formal opening upon a large graveled courtyard, which in its simplicity held one touch, the art of T[illegible] and Matsu arrangement. That is the pruned pine [illegible] stone lantern [illegible] the visitor. I [illegible] And there I saw [illegible] [illegible] house and within [illegible] the great hall [illegible] standing screen [illegible]

[illegible] Japan the [illegible] and baggage always [illegible] consideration, so we [illegible] travel by taxi from Osaka [illegible] next destination Kyoto. It was [illegible] [illegible] Kyoto is [illegible] surrounded on three sides by mountains and cut off from [illegible] [illegible] its ordinary [illegible] developed [illegible] [illegible] and because [illegible] were we [illegible]. And even [illegible] the famed Imperial Temple [illegible]

seven days and with our ambitious schedule before us to visit over twenty gardens and temples, we were thankful to receive the guidance of two young girls, one the daughter of Koichi's mother's friend. Both were named Yoko and both were fourth year university students in Kyoto University. And it was because of their persistence and the fact that I was a professional from Canada, that we were to be granted permission not ordinarily given to the Japanese people, to visit three additional famed temples in the Daitokuji complex. One of these was Jukouin Temple, once the private home of the great Tea Master Sen-no-Rikyu, the originator of Japan's art of the tea ceremony. It is a profound experience to visit the tea room of Sen-no-Rikyu, and he told that here he killed himself on the order of Governor Hideyoshi, for the foolish reason that Hideyoshi had found he had walked under Rikyu who was up on the temple gate.

A very good friend of my late brother Michihiko, Tabata-san now retired and living in Kyoto, became our good friend and through his efforts we received the permission that is granted foreigners, to visit the gardens of the famed Imperial villas, Shugakuin and Katsura. The gardens are not ordinarily open to visit by the people of Japan without a long waiting period and special consideration, and so Tabata-san could not accompany us.

When the ex-Emperor Gomi-no-o could not withstand the political pressures of the Tokugawa Shogunate, he abdicated in 1629, and became a priest under the name of Enjo studying Zen. At Shugakuin he found the site he was seeking on the side of a mountain with two flowing streams, and built a large dam to create the beautiful naturalistic garden of Shugakuin.

At Katsura I found that the intricate design of ponds, stone bridges, pebbled peninsulas and stone lanterns, and walks and tea houses, of great interest, the harmony of design in the garden architecture forms different to the natural simpler treatment of Shugakuin.

There is a statement I once read attributed to Sen-no-Rykyu four hundred years ago, when discussing the spirit of Wabi with the Tea Master Joo, who quoted a poem by Teika from the ancient anthology "Kokinshu" which Joo said expressed the concept perfectly: "As far as the eye can see, there are no cherry blossoms, no red maples; it is an autumn twilight, in a reed thatched hut by the bay". And Rikyu replied to further the idea in the spirit of Wabi: "To the person who longs only for the blossom, I would show the spring leaves peeping through the snow, deep in the country".

Tabata-san became our companion for another day and many were the gardens and temples we did see. The famous private garden Nomura Besso [illegible] one we were privileged to visit by special permission gained for us by our friend. The owner is no longer living, but his over four acre garden created over a period of eleven years from 1917 to 1928, carries the stamp of his tastes. It is presently cared for by another large [illegible] firm of Japan. On the appointed time of visit to the garden, a gentle mid-September [illegible] was falling and the caretaker [illegible] said it was fortunate that we came this day as the garden was intended best to be [illegible] in the rain. And as we [illegible] from the quiet vantage point of the garden shelter, the [illegible] garden took upon the character of the [illegible] rain and the planting and beautiful [illegible] and its shelter [illegible] accept this beautiful [illegible] and the background [illegible]

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I recall that Koichi had suggested to me in Toronto that I try to visit Toemon Sano, a well known designer of gardens in Kyoto, for whom he had worked at one time in his student days. Yamada, our taxi driver, who so helped us during our Kyoto tour, enabled me to pay a visit to Toemon Sano, highly regarded by the people of Kyoto I found. Like many men of quality, his personable attitude belied the stature of his reputation, and I found my professional interest rewarded by this association. Toemon Sano was an authority on all of the varieties of Japan's numerous flowering cherry trees. He had recently been called to the United States to rename the names lost of the famed flowering cherry trees of Washington. In a large beautifully color-illustrated book of his authorship on flowering cherry trees, he inscribed a commemoration of our meeting writing with fude in Japanese, "To George Tanaka forever with Cherry Blossoms Forty-five of Showa Year September Seventeen By Toemon Sano".

When Cana and I were visiting the Heian Temple in Kyoto with the two young Yoko girls, I heard a friendly voice call to me as I was deep in concentration photographing the garden pond at Heian. It was Ted and Kay, a well known Nisei couple from Toronto away from the cares of photographic business and accomplished world travellers. I found how much friendship means by this extraordinary meeting of chance, as Cana and I were happy talking to Kay and Ted at Heian Temple in Japan.

On our last day in Kyoto we were to visit Nara by car with Fumiko's nephew Takashi, and his friend from the Nichido company office in Nara. Through pouring rain we stopped off at Uji, famed throughout all Japan for the quality of its green tea grown in the area. We found from conversation with prize winning tea grower and manufacturer Fukui-san, how often a little Uji tea is mixed with other tea and labelled Uji tea. I was beginning to learn how to appreciate fine green tea in Japan.

We were now at the half-way mark on our travels in Japan, and taking a Toa Airways plane from Osaka International Airport, flew to the west coast of Japan to Yonago, from whence we taxied to our next destination Matsue. I did not think I would ever see the Sea of Japan and yet it lay before me as the plane circled to land. The coastline lay northward in a mighty sweep and I felt the vast portent of China beyond. The Sea of Japan was a beautiful sea of soft turquoise blue as I was later to find on our train journey southward down the coast.

We were to make one day stopovers travelling by train from Matsue to Izumo and to Hagi, down the west coast of the main island of Honshu. And at each place we were to stay at a Japanese Inn. It was evening at Matsue, at the Naniwa Bekkan ryokan, and although we did not become accustomed to wearing yukata and getta outdoors, the warm evening accompanied the young women and men in such pleasant attire, and the lovely sound of clacking wood getta was music in the atmosphere [illegible]

pan as national treasures. As we found in a search the Okada Senshu Kiln, presently the seventh generation of the Okada potters. And we were told the story of the origin of ceramics in Hagi. How Mori Terumoto [illegible] the Edo period received permission to journey to Chosen (Korea), and brought back with him six artisans, and of these he was permitted to acquire [illegible] there originated the art of ceramics in Hagi.

One of the profound experiences brought to me was to visit what is known as the smallest but greatest school of old, the structure of which exists today in Hagi, as a national treasure. It is the school of Yoshida Shoin and the original wooden bench where his pupils studied is treasured in the small schoolhouse there today. Yoshida Shoin was a believer in the precept that Japan should be opened to contact with the outside world at a time when it was considered hersey to express this view. It was during the Edo period of Japan and death was the result to leave the country to return, or be captured to venture out of Japan. Twice Yoshida Shoin was placed a prisoner in his school and twice he attempted escape out of the country. He was taken to Edo at the age of twenty-nine years and there beheaded. How great a man he was who believed in a precept beyond his time, so long ago I thought, as I left this national shrine. On Japan's Ten thousand yen notes is printed the scroll figure of Yoshida Shoin, the scroll of which presently hangs in his school today behind the treasured wood bench.

By train we travelled from Hagi through Hiroshima to Kurashiki famed for its Folkcraft Museum. And there to Uno for the hour's ferry trip across the Japan inland sea to Takamatsu. By then I had completed taking my forty-third roll of color slide film and it was again a challenge to capture the spirit of the designer's concept at the Ritsurin garden in Takamatsu.

On our twenty-fifth day we left for Kobe on the Kansai [illegible] Hydrofoil Hayashio. Of some one hundred and thirty tons and over eighty feet long with [illegible] hundred twenty [illegible] passenger capacity, we had the craft [illegible] ourselves for part of the [illegible] along the Inland Sea. Standing on the outside deck [illegible] I realized what it [illegible] to a sub-chaser [illegible] travelling at over [illegible] bucking [illegible] moved [illegible] blades.

At Kobe [illegible] Houn Ohara [illegible] School of I[illegible] at his home [illegible] And I found [illegible] capability of ex[illegible] ing, and his [illegible] perspective [illegible] down upon [illegible] cony, as it was [illegible] ceded in the [illegible] had created. A[illegible] him about h[illegible] municating [illegible] who would [illegible] garden sch[illegible] the tradit[illegible] in Japan.

Returning [illegible]

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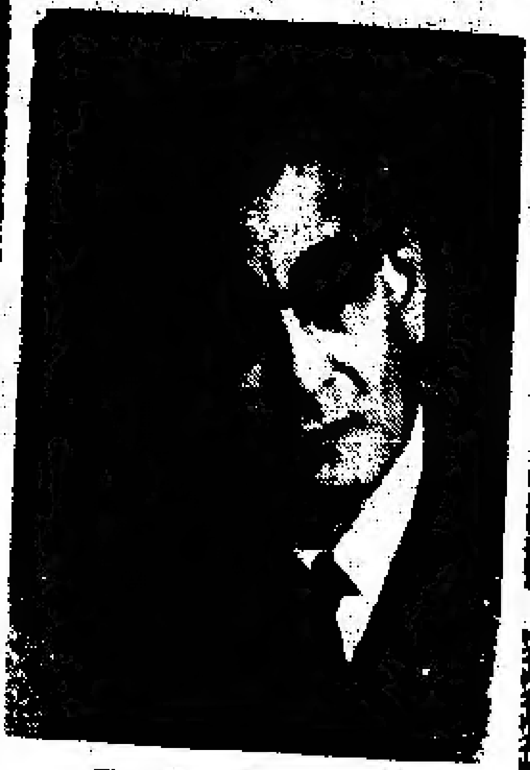
Cont. From P. 2



George Tanaka

experience accompanying him in Tokyo and visiting many of his projects. He had recently returned from a lecture tour of Australia sponsored by the Japanese Government, speaking on the gardens of Japan.

With Fumiko we visited Izu and driving high along the mountains to Hakone. I was touched with a remembrance of mother's stories of Hakone of long ago in Japan. And it was here that we saw our only glimpse of Fujisan, awesome mountain I thought as I raised the level of my eyes higher and higher to perceive the mountain's faint outline sketched in the high clouds, majestic in this moment of its ethernal beauty. And I realized what was Japan's symbol and great esteem, that this mountain should be called Fujisan by all.

It was to visit aunt Ei again in Yokohama, on our last days in Japan, that my heart became heavy and I perceived the beauty that existed of our lives. And this was the trip to Japan after fifty years leave taking, that I met again my childhood cousin of the Hasegawa family, and second cousins Norio and Takashi and the others, the modern, efficient, outgoing wonderful young people of Japan. And Ishii-san whose kind attention to aunt I could perceive. And my newly found friends of the Honda family, whose great sincerity and kindness are the counterpart of all the good impressions I hold of Japan.

And during these last few days in Japan, I was to visit the two schools, one of which had moved to its present site, where mother had been a teacher as a young woman long, long ago. And I visited Yokohama harbour, from whence she had departed her homeland, to venture into a new world in Canada over fifty years ago.

On Friday, October [illegible], late at night Cana and I parted from our relatives and friends. And as the great 747 plane lifted and swung in a great arc across Tokyo Bay, I could see in the darkness below, the jewelled beauty of [illegible] lights and the [illegible] of Japan, as the soft yellow [illegible] of [illegible] reflections said farewell.

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The Toronto Nisei Women's Club Services And Activities During 1970

By T. TAKAHASHI

December, 1970 brings to a close another active and fruitful year for the Toronto Nisei Women's Club, since its inception 16 years ago.

The project of the year undertaken by the members was the Card Party and Bake Sale held at the St. Patrick's Church in April. The proceeds from this successful event were donated to the Nipponia Home Inc., in Beamsville, the J.C.C.A. Welfare Fund, and to the Momiji Kai.

Our members also participated in a variety of programs and activities throughout the year. A demonstration of Textile printing by silk screen was given by Mr. Bob Nishino and the members used the Club crest on their stationery and linens. Interesting speakers included Miss Redman of the Toronto Indian Centre, who gave stimulating accounts of the Indian problems and Rev. Yoshida who enlightened the group with an informative talk on Family Counselling in a Probation Setting. Kay and Ted Hayashi showed us their colorful slides of their Caravan journey through France, Spain and Morocco. Another meeting was held by invitation at the beautiful Heritage Studios (Antique Shop) on Davenport Rd. Mrs. Lambert, the owner and hostess charmed the members with her interesting talk on antiques, decorating, entertaining etc.

As in the past years, we were in charge of the Tea Room at the Cultural Centre Bazaar. Our members collected and delivered used clothing to the Toronto Indian Centre on Beverley St. And to wind up the years activities, the members with their families and friends enjoyed the annual Christmas Dinner Dance held at the White Castle Motor Hotel on December 5th.

Another worthwhile project during 1970 has been in helping out the Senior Citizens Club. On January 26th, 1969 after many months of planning, a general meeting was held to introduce the idea of monthly gatherings for Issei over 65. On Feb. 11th, the first actual meeting got under way with 15 Issei and 10 Nisei Women's Club members. Since that modest beginning, the number of Issei has grown steadily to 56, and increasing each month. The Issei are picked up at subway stations such as Eglinton and Warden, several spots closer to the Nisei driver's homes. However, as the attendance is increasing, transportation is becoming a difficulty.

The Issei adopted "Momiji Kai" as the name of the group. The program is varied and interesting, handicraft, films and slides, games, odori, songs, talks and demonstrations, plain social conversations. Included were bus tours to Niagara Falls, Etobicoke Senior Citizen's workshop, Peterborough, Christie Biscuits, Vineland, Nipponia Home, Edwards Gardens, and Muskoka Lakes. At the December meeting, the Issei were able to enjoy a Christmas luncheon of delicious assorted casseroles brought and served by the Nisei women.

The Nisei Women's Club was glad to start this venture, but it is in reality the entire community's responsibility especially as the membership increases. The tremendous success of this experiment is proof of the need for such a gathering. A few hours at one of the meetings with the happy Issei enjoying their enthusiasm gives one a personal satisfaction in doing something worth while. We would like to have enough outside help to rotate and relieve some of the heavy load carried by a small number of women.

All those interested in joining or helping our club, can call any of the following: Mrs. Aki Ide — 221-7869, Mrs. Mary Obata — 239-6550, Mrs. Kaz Umemoto — 267-2030.

In conclusion, the club thanks Mrs. Martha Onodera, our past president, for her untiring leadership and guidance and look forward to another busy year with our new president, Mrs. Kathy Nishino and her executive committee.

Nisei Women's Club Publicity

Season's Greetings

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EXTENDS

Season's Greetings

TO ONE AND ALL

Suite 903, 75 Albert Street

By Sumi Hoshiko

(Age 11)

A single flower
on the dark damp forest floor
Waiting to be seen

* * *

Endless, rolling hills,
Walking over hills and hills,
Each step brings me nearer to [illegible]

* * *

A huge dark gray sky
Twinkling with bright white stars
Is my night time roof

* * *

Happiness is to dream
To ride on a boat of joy
Through rippling waters
Wherever they may lead

* * *

Away from it all
Noise, racket, routine chatter
Far off to a place of still sounds

Where The Thompson River Flows

By Jean Tateishi

The Thompson River flows on through the [illegible]
Over rocks and sand and bunchweed its clear [illegible] out its melody.
Along its shores the reeds grow tall and bend [illegible]
And I can look across the blue and come [illegible] dawned so fair.

The waters run from mountain top snow and [illegible]
To behold such scenic splendor is a thrill I'll always know.
In evergreen beauty the pines and spruce rule [illegible] hear,
And in humble spirit I'll look up and know [illegible]

How sweet and clear the music of the [illegible] the air,
And I'll tramp through lush green valley and [illegible]
All nature will be singing and echoed from the [illegible]
Spring weaves her fanciful dreams across all the [illegible]

So the sparkling waters of the Thompson [illegible] splendor,
And as I seek the peace that's God I [illegible]
Where in olden days the cowboys used to [illegible]

I'll climb to the top of the hill and survey [illegible]
The ribbon of water winding along running [illegible]
And the valley like Gods green acres spread [illegible]
Where a dream wished on a white star once [illegible]

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Greeting Familiar People And Places . . .

Japan Revisited: Tokyo, Kyoto, And Expo '70

By JIM KOYANAGI

About The Writer

Popular Nisei architect and world-traveller, Jim Koyanagi is back on the pages of our special issue with his impressions of Japan, a country where he is no stranger. After an absence of several years from Tokyo, Jim describes the many changes he sees in the wrold's most populated city. From there he goes on to see Kyoto and Expo '70, the "Bunpaku".

At present Jim and his family live in Burlington, Ontario.

After an absence of several years from Canada, we returned via Europe in time for the Centennial at Expo '67. However, it was soon 1970 and the year of Expo '70 in Japan, the first major Exposition to be held in Asia.

In early April, we heard of an inexpensive first class Charter leaving for Japan — the fare to Tokyo and back was to cost a little more than the regular Toronto-Vancouver return fare. We did not want to miss this opportunity, for April was the cherry blossom season — the busy period was still two months away — work was slow in the office and our decision to visit Japan was immediate.

Passengers on the DC-8 included the Ontario Government officials, Issei, Nisei and several young Japanese immigrants on a return visit to Japan. The initial [illegible] as the plane circled over Tokyo Bay in the bright morning sunrise was a magnificent view of snow-capped Mount Fuji.

My brother and several of my friends were at Haneda to greet us, a very familiar airport. However, the seventeen hour flight, the time difference, and the noise and traffic of Tokyo was staggering compared to Burlington's quiet suburbia. It took a good day's rest at my wife's old home before we regained our senses.

Back in Tokyo

To return to the familiar streets of Tokyo — the continuous noise of the traffic from morning until night — the endless activity of the people — the pace and the energy generated in this city of 11 million is insurmountable. After a few year's absence, I was impressed by many things, particularly the [illegible] prosperity of the country. Recalling the period in the mid-fifties when I first arrived in Japan — the period after the Korean war when Japan's economy had started its recovery — I had lived and worked with the Japanese until the country had prospered and hosted the '64 Olympics. It was unbelievable to find Japan's gross national product ranking third behind United States and Germany. Labor was no longer cheap, and was hard to obtain. Living standard was equalling that of Europe. Salary which averaged \$50—\$75 per month in the mid-fifties had now increased to \$150 — \$200 per month (for engineers-architects), and with the twice annual bonus and generous fringe benefits, the population was enjoying a "leisure boom". Several friends had been overseas, a trip impossible to consider [illegible] years ago. It is no wonder that with this sudden prosperity, the Japanese are known to other Asians as the "Yellow Yankees", or the "economic animal!".

Tokyo had Changed

I was astonished at the growth of Akasaka-Roppongi district. The 36-storey Kasumigaseki Building, the World Trade Centre at Hammamatsucho and other tall structures were changing Tokyo's skyline. It was nostalgic to visit the old Roppongi apartment where I had spent several years — so convenient to Ginza, Shimbashi, Shibuya or Shinjuku. The subway extension, the automatic coin machine, a [illegible] patronized ticket service were new and fascinating. The first subway I knew ran from Shibuya to Asakusa but now there [illegible] six lines criss-crossing each other into the suburbs of Tokyo.

The monthly increase of private vehicles and taxis often brought traffic in the downtown area to a standstill. Downtown parking was impossible. One can not park behind the Sanshin Building (when visiting Hibiya's movie district) or in the alley behind Matsuya (when shopping in Ginza) as I had often done in the past.

It is unfortunate that the old Imperial Hotel, a Hibiya landmark, had to be demolished. However, the intimate coffee shops, nightclubs, cabarets and bars seem to be thriving more than ever. It was pleasant to revisit some of the familiar restaurants — Lohmeyers, Kot[illegible], Nicolas, Benihana, Zakuro, Schezwan and Suehiro to name only a few — the [illegible] of [illegible] [illegible] [illegible] [illegible] dining in Tokyo a pleasure. The common dishes of soba, udon or unagi or the more sophisticated shabu-shabu or teppan yaki are always a treat; but I consider "chutoro", a delectable cut of raw tuna as being the most tasty, especially when served with hot sake in one of Tsukiji's sushiya.

It is always a delight to shop in the Department stores — Matsuya, Takashimaya, Mitsukoshi — to browse through Maruzen book store in Nihonbashi — or to visit the many-many art galleries on the "Ginza strip" and the tiny antique shops with its rare Oriental treasures. Takumi, Izumi Kogeiten and the Craft Centre has fine handicraft products while Haibara has a variety of handmade papers. However, it was noticeable that despite a price increase, the quality of many handmade products had deteriorated.

Tokyo is fascinating to a visitor but has its problems, that of pollution, of limited park and green areas, the population density and the crowded living condition. It is well known to critics that Tokyo is certainly not a place to raise a family. Along with the economic prosperity, the residents complain of the high cost of consumer goods, and the rising increase in the costs of dining, entertaining, travel etc. Travel time within the crowded city, whether by a taxi, train or a subway has doubled within the last ten years. Instead of empty cabs which once lined up in front of Shimbashi, Yurakucho or Shibuya Station, today it is the passengers who form a long que waiting for an empty taxi.

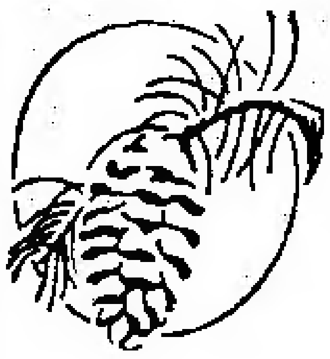
Visit to Expo'70

After a hectic week in Tokyo, it was time to visit Expo, or "Banpaku" as known to the Japanese. We had an unforgettable experience on our way to the Tokyo Station. Since all taxis were occupied, we boarded a bus but the overcrowded traffic came to a sudden standstill in front of Honcho Police Station. It was either obtaining the assistance of Honcho Police or losing our reserved seats and missing the Shinkansen (Bullet Train) for Osaka. A hurried explanation to the police official that we were Canadians Expo bound had us in no time riding in a police cruiser. We also had a patrol car escort (with a loudspeaker) which cleared traffic through Kanda and Nihonbashi, and fortunately, we arrived in time to catch our train at Tokyo Station.

To Osaka in three hours, at 125 mph, is a definite contrast to the previous 7-8 hour train ride. In the past I made many trips to Kyoto — to photograph the traditional architecture and gardens, or to view the major Festivals — and often had to stand in the crowded train back to Tokyo. With ticket sale being computerized, one can purchase a ticket within the hour of departure instead of buying the fare a week to ten days before departure date.

We enjoyed the festival-like atmosphere of Expo. The Canadian Pavilion, the Festival Pla-

Cont. On Page 6



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Japan Revisited

Cont. From P. 5

za, the moving sidewalk — many things impressed us. The kids had their photos taken with the popular Mounties, and the OPP and hostesses at the Ontario Pavilion were intrigued by our English. We did not find the crowd my sister-in-law and her husband from Kuala Lumpur had experienced during the Spring holiday. The moving sidewalk, the ramps and the stroller cart made movement within the fair grounds easy. Nevertheless, at the end of the day, like all fairgoers, we were absolutely exhausted when we arrived at my aunt's house in Osaka.

In Kyoto

I consider Florence, Seville and Paris as my favorite cities in Europe but at the same time, I consider Kyoto to be in a class by itself. The gardens, the temples and the shrines — the ancient art and culture of Japan — the past tradition within the ancient capital has not changed. We stayed with a friend near the Shimogamo Jinja which was centrally located and convenient for revisiting the great masterpieces — Ryuanji, Kokedera, Katsura, Daitokuji, Kinkakuji . . . and, to stroll along the incomparable Gion, Shijo and Kamogawa. In Kyoto (unlike Tokyo) the taxi drivers are still "human"; they converse amicably with the passengers.

Return to Tokyo and Ontario

As much as we loved Kyoto and its surrounding environs, it was time to return to Tokyo. We did not have the time to accept all our friend's invitation to visit their homes. However, I was able to contact the older Nisei, those who were one time active in the Canadian Nisei Association of Japan. They are well established and with the growing economic prosperity, one can't blame them for remaining in Japan. As I thumbed through the pages of the dependable Japan Time's directory, I saw many familiar names of foreign residents and among the "expatriates" listed are several Canadians who have made their home in Tokyo.

The kids enjoyed the Department stores, mainly the floor where only toys are sold. Never had they seen so many toys in one room. Equally, the roof of the stores was appealing for it was a park-like atmosphere, complete with games, swings, coin-operated rides and always a snack bar.

After a busy last minute round of "farewell parties", it was time to depart. It was the usual [illegible] afternoon when our group from Ontario gathered at the New Otani Hotel. The return flight was equally smooth, and again featured [illegible], steak and champagne and after a brief stop-over in Vancouver, we were back in Ontario. Like many other Canadians, we returned loaded with gifts, but completely exhausted after a most pleasant journey.

I [illegible] driving home in a [illegible] I suddenly came [illegible] and immediately [illegible] was a billboard which [illegible] there [illegible] As I passed [illegible] thinking of the [illegible] from the [illegible] of the cold

The New Canadian's 1971 First New Year Baby Contes[t]

Who'll be the first bundle of joy of Japanese Canadian par[entage] to enter this world of ours in 1971? For the 2[0]th consecu[tive] year The New Canadian will honour the first baby of the New Y[ear].

Readers are asked to notify us of any early births in the [new] year as soon as possible so that we might determine the win[ner] by January 15th, 1971. Parents, grandparents, uncles, aunts, sis[ters], brothers, or other members of the family are [illegible] entries. We ask that all entries be made on the accompanied f[orm]. Please include full information. PLEASE PRINT!

Only rules governing this contest are that [illegible] parents be of Japanese ancestry, and that the birth take pl[ace] in Canada.

Baby's Full Name ....

Parent's Name ....

Address ....

City, Town, or Village ....

Province ....

Hospital .... Sex ....

Time, in hours and minutes ....

Doctor or nurse's signature of verification ....

The New Canadian has sponsored the New Year Baby Co[ntest] for the past 20 years. A record of past winners includ[es] [illegible]:

1951: Robert K. Nakamura, Lethbridge, Alta. Jan. 1 12:57
1952: Brenda J. Sakata, Swift Current, Sask. Jan. 1 1:05
1953: Kenneth Sakaguchi, Toronto, Ont. Jan. 2 2:30
1954: Arthur Akira Ohno, Lethbridge, Alta Jan. 1 3:20
1955: June Ellen Nunoda, London, Ont. Jan. 1 3:35
1956: Michael Nash, Etobicoke, Ont. Jan. 1 6:05
1957: Brian Minoru Wakita, Kitimat, B.C. Jan. 2 7:55
1958: Dianne Akemi Nagai, Toronto, Ont. Jan. 1 6:47
1959: Edward D. Suzuki, Winnipeg, Man. Jan. 1 3:45
1959: Stephen Kozai, Toronto, Ont. Jan. 1 1:06
1960: Lyoyd Tanaka, Toronto, Ont. Jan. 1 10:37
1961: Frank Koichi Ui, Vancouver, B.C. Jan. 3 12:40
1962: Corinne Sakae Yamamoto, Van., B.C. Jan. 2 10:58
1963: D. J. Masato Uyenaka, Downsview, Ont. [illegible]
1964: Brenda Lee Inouye, Toronto, Ont. Jan. 1 [illegible]
1965: Ken Donald Nimi, North Vancouver, B.C. [illegible] 1:45
1966: Barbabra J. Nakagawa, Dawson Creek, B.C. [illegible]
1967: Randy Charles Okubo, Chatham, Ont. [illegible]
1968: Christine Haruko Anzai, Agincourt, Ont. [illegible] 2:53
1969: Cynthia L. Shoko Yamaoka, Rutland, B.C. [illegible]
1970: Linda Ayako Chiba, Toronto, Ont. [illegible]

The New Canadian would be interested [illegible] winners or their parents.

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"[Wh]at Do You Think Of Japan?" . . .

[S]ansei Journalist's Impressions Of Japan

By MEL TSUJI

About The Writer

Popular Toronto Sansei journalist Mel Tsuji is back to grace the pages of our Holiday issue. After graduating from a journalism course at Ryerson Technical Institute, Mel has worked for a daily Toronto newspaper. During 1970, however, he lived in Japan covering Expo '70 for the English section of the Japan Times.

Mel is now attending college in the United States.

[T]ORONTO — When New Canadian Japanese Editor Ken Mori [ca]me me in Washington DC asking me to do a piece on my impressions of Japan for this holiday issue, my reaction was, of course, yes.

[But] after thinking about the [assignm]ent and the enormity of [impr]essions I had after nearly a year there and the rather [limit]ed limitation of newspaper space, my next reaction [was]: "Where the hell do I start?"

[One] of my first thoughts was [to do the] story as a Sansei and not [as a] journalist. But I think [it de]serves a lengthy piece in [itself] because I feel my views [as a] Sansei would be quite different from the views of Nisei [whose] reactions have been published in this newspapers at various times throughout the years.

Anyway, Japan generally with [a] detailed discussion of Expo was [my] assignment. But as I rummaged through my collection of [news]papers, magazines and books [colle]cted over there, I thought [how] similar the assignment was [to] that somewhat inane question I've been asked innumerable [times] since I got back to Canada: "What do you think of Japan?"

[The]re are all kinds of answers [to th]is—wonderful, terrible, exciting, frustrating—and theyre [all] correct.

[But] after having fielded the [questio]n about four dozen times [and ha]d time to analyse my impressions, the one conclusion that [seems] to cover my observations, [both] negative and positive, is [that] Japan does not quite measure up to the image created by [the media] in North American [news]papers.

[I'm no]t trying to split analytical hairs, but I wasn't disadvantaged by one of those whirlwind [two-we]ek tours arranged by the [Japan]ese travel agencies [where] the only glimpse of Japan [you] get are the buildings of the [concrete] jungle which forge Japan's [well-kn]own GNP, the well-[trave]lled paths to the countless [temples], shrines, and the [luxurious] [illegible] of Japan's hotels, [some of the finest] in the world.

[illegible] different from [illegible] inscrutable [illegible] an enigma [illegible] up to the world [illegible] I feel, nevertheless [illegible] stay gave me, [illegible] understanding [illegible] temperament.

[illegible] the assignment [illegible] a confused [illegible] see the job [illegible] an "impres[sion]" [illegible] can be a [illegible] Journalists [illegible] "[illegible]ad"—an inter[illegible] [intro]duction that [illegible] and meaning,

until two incidents, one in New York City and the other in Washington DC, freshened some of my memories.

The one in DC concerned a story I was doing about Japanese economic investment in South Korea. It was a situation I followed closely while working for the Japan Times Expo '70 bureau; mainly because a majority of Japan's overseas investment in Southeast Asia is in South Korea, a country which Japan ruled for over 50 years up to 1945. Of related interest, was the fact that there are 600,000 Korean residents in Japan whose presence poses a social problem for the Japanese much the same as our Indians or the American Negro.

The rather incredulous part of this story was the fact that all four of the English language daily newspapers in Japan either buried South Korean stories, which appeared to tarnish Japan's image, in the back sections of papers and gave them just 4-5 inches of play or didn't play them at all.

It was the same for stories of Japanese Investment in other SE Asian countries and the reasons the newspapers had a protective cacoon over damaging news to Japan and kept it from exposure to the large foreign community there because Japan is getting a rather questionable reputation in the SE Asian area.

From the few reports that were published, it became known that Japanese companies, because of their desire for foreign markets and the unrealistic bargains they demand for their capital, are replacing "the ugly American" as the focus of alienation in the region and are becoming known as the "ugly Japanese."

This plus the discriminatory overtones of the Korean situation in Japan—most are considered second class citizens, they're deprived of jobs in the bigger Japanese companies and places [in] the better universities and [illegible] bit most of Japan's well-hidden ghettoes—got me interested [in] the South Korean story.

South Korea had given Japan preferential tax treatment [illegible] much needed development capital, so I phoned the South K[orean] [illegible]

[Japa]nese Embassy, however, confirmed some of my worst feelings I had of Japan. I only phoned to confirm the statistics and not only did the Japanese diplomat give me some of the most illogical reasoning for not having figures available, but he ended up by claiming that he nor anyone else had such figures and that the Embassy was "working hard" to get such an expert.

Japanese bureaucracy, like its newspapers, are very protective of Japan's image. Japan's much-heralded International exposition was a classic example of a bureaucracy gone wild. Not only was the Expo Association breaking its rules and the regulations of International Expositions, but it was breaking them in favor of Japanese enterpreneurs and against the foreign businessmen. This was one of the areas where charges of Expo being anti-foreign was valid. It was also one of the biggest stories at Expo. And because my beat was with the foreigners, I broke the story, but it never got published with the Japan Times. I argued, but to no avail. Reasons for this suppression, I believe, is because the Japan Times, like most of the other newspapers, are in close association with industry and government. And a story like this wouldn't ... the harmony.

This, of course, happened ... [illegible]

[illegible] WW II, [illegible]

mood is surging up in Japan as it moves to the forefront as one of the world's powers.

Standard of living: Not many results of tax benefits for the people can be seen in the streets of Japan. It's probably being channelled to the companies and this at a time when sanitary facilities are for most part still around the 19th century, roads archaic and wages unreasonably low.

Pollution: It is rampant in Japan's largest cities. Probably because of the government's preeminent desire to secure Japan the lead in the GNP race with the U.S., it has allowed companies to continue production unimpeded with restriction. The close association between the companies, Japan's "zaibatsu" and the government accounts for the success of "Japan Inc."

Foreign policy: The government will probably come under heavy pressure within the next decade from both rightists and leftists alike to come out from under the U.S. nuclear umbrella and from its own independent policies.

Inflation: When a university graduate averages about $125 a month to start and a drink of Napoleon brandy on the Ginza costs 10,000 yen (about $27) — that's inflation. There are all kinds of weird contradictions like this in Japan's price structure.

Of course all this doesn't mean Japan is without its good points. On the contrary, look behind the tall skyscrapers and the dark business suits and you'll find the real Japan. Some of my fine experiences and memories were brought back in a way when I stayed two days in New York City.

I was walking down Fifth Ave. and came upon a store called Takashimaya, a block south of Sak's and three or four north of Macy's and Gimbel's. Takashimaya is one of the top three department store chains in Japan, along with Mitsukoshi and Daimaru and the store brought back amusing recollections of my futile hunts for clothes in the over-abundant shelves of Osaka department stores. These department stores are so plentifully stocked with [illegible]

just no way of finding anything to wear off the rack. Make no mistake, they have your sizes. But only if your tastes run for the starchy white shirts and dark dismal suits of the "company" man. The reason for this you see, is that if its anybody who wants style in their clothes its the "young" man and he, apparently, is 18-23, stands about 5'5" and weight about 125 pounds. Japan has formulas to govern every situation even going so far as to tell you how old you should be thinking.

Anyway, despite there being about 500 Japanese companies selling their ware in New York none were more prominently visible than a uniquely Japanese department store. I discovered to my surprise upon talking with Keizaburo Tsuji (no relation), the short (4'10"), young (39) and energetic managing director that Osaka-based Takashimaya has had a branch in New York for 12 years and in that period sales have trebled to a present gross of over $2 million.

Walking into the store and meeting Tsuji-san and his staff of 40, half from Japan, all, I might add, had those impeccably polite Japanese mannerisms, reminded me of the fine Japanese customs which, despite the onslaught of things western, remain an important part of the real Japan.

The same day I talked with the Takashimaya people, I had the opportunity of having dinner at the Nippon Club in New York. This is an establishment for Nippons only and though it is typical of the clannishness of Japanese, the six floors of facilities including a typical Japanese bar and restaurant were like a Tokyo gourmet's dream come true right there in Gotham City.

Though Japan's year of Expo gave foreign journalists [illegible] alike a biased [illegible] a rather vulgar [illegible] Japan's attempts to impress the western world with its [illegible] ways, being an English teacher and temporary resident of Osaka for 9 months showed me the real and traditional side to the country.

Living in an apartment beyond the skyscrapers and eating, playing, working and talking with the Japanese [illegible] that there [illegible] serene side to Japan, if you want to take the time to search and see. It's the Japan we know from the books and from our grandparents.

This is why I call it a gross misconception to say that Japan is westernized. She is trying ever so hard to attain that image, but her culture, history and traditions go against that grain.

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A Short Story . . .

Chii-Wu, The Emerald Dragon

By SHIZUYE TAKASHIMA

On Shizuye Takashima

"Shizuye Takashima, native of Vancouver, came to Toronto where she studied art at the Ontario College of Art. After graduating, she traveled and studied in Europe for 3 years. She has also lived in Mexico for a period of time. She has had several one-man shows in the cities of Toronto, Montreal and New York. Miss Takashima is residing in New York City where she just completed writing and illustrating her first novel describing life in the ghost town of New Denver as seen through the eyes of an eleven year old. The book will be published in March, 1971."

Chii-Wu was an emerald colored dragon. Beautiful, full of life and [illegible] he was indeed a delight of all the gods in the higher worlds. This dragon was still very young, only three hundred and thirty-three! This was considered young for a dragon, especially where he dwelt. His father, Lee-Pang, was over a thousand years old! And Chii-Wu's grandfather, Woo-Pang, the venerable, wise [illegible] was so old, no one even in heaven knew his correct age.

Now Chii-Wu, was the favorite of the Lords in heaven. The great Lord Krishna, Himself, taught this young dragon many wise things. Through Him, he, Chii-Wu, learned the ways of the Gods. He learned to dance, play the flute and even write poetry. For here it was not all study [illegible] the eternal wisdom of the universe, but also everyone was well schooled in the arts. Chii-Wu loved to dance with the Lord Krishna; and the former soon excelled in this field so much that he became one of the Great Lord's favourite pupils.

Thus Chii-Wu was indeed very happy. Was he not loved here? Was not this heaven, one of the most beautiful places in the entire cosmos? Why all the suns and the moons longed to dwell here one day! And didn't the [illegible] of all, Krishna, teach him many wondrous things?

Chii-Wu's body glowed as a transparent pure jade. His silver [illegible] crystalline scales shone as [illegible] as a frosty moon! His [illegible] eyes shone lemon [illegible] brighter than an evening star [illegible] he was a splendid creature. All the heavenly [illegible] loved him.

[illegible] not perfect as yet. Chii-Wu [illegible] prayed to the [illegible] things. Some of [illegible] were granted to him, [illegible] not. He accepted [illegible] understanding for who [illegible] Chii-Wu to question the [illegible]. But alas, through [illegible] was one thing [illegible] loved, emerald [illegible] more than any [illegible] the entire universe [illegible] descend one day to [illegible] the distant [illegible] earth!

[illegible] matter to him [illegible] nor when [illegible] exciting tales [illegible] its dwellers [illegible] father, Woo-Pang, [illegible] to this planet [illegible] of course. Some [illegible] descend as a turtle [illegible] man, or in all [illegible]

[illegible] ed. "Grandfather Woo-Pang why do you not go to earth as a dragon?" Grandfather Woo-Pang, stroked his silver beard, great white and orange flames spurted out from his flaring nostrils. "Because, my grandson, man does not believe in such creatures as we. If I should appear as I, they would be frightened to death. And thou knowest we do not descend to earth to cause havoc, but to teach wisdom and love." Chii-Wu found this hard to believe. But being full of faith, he continued to pray that his wish may be granted one day. He had now being praying for over a hundred years!

Now it was the winter season on this planet earth, once more. A great ceremonial preparation was taking place in Chii-Wu's home. A very special Birth was being readied by the heavenly Lords! Much ancient chanting was heard, morning, noon and night. Lord Buddha had consented to the heavens to give His eternal blessings before the 'Great Spirit' returned to earth. Indeed, this was one of the most memorable occasions!

Chii-Wu watched discreetly from the distance. Being a youth, he was forbidden to participate in the ceremony. But from where he stood, he saw everything clearly. He saw Confucius all decked in his blue and gold ritual gown. Plato was there [illegible] full of grace and charm. And beside Plato stood a tall, majestic Egyptian. All chanted and held their sacred books. All heavenly [illegible] now gathered. The hour reached its climax! Lord Buddha, H[illegible] self appeared. He was seated before the illustrious gathering. All was stilled. Lord Buddha's dark, piercing eyes [illegible] the universe. [illegible] great gong was struck [illegible] chanting had ceased. The [illegible]

[illegible] was to return to earth [illegible] stepped forth. There was a hushed silence. The great, compassionate One looked at the waiting 'Spirit' . . . a hint of sorrow and understanding flashed in the Lord's deep eyes. He must have known the awesome path of this Lord who was to leave. Lord Buddha smiled. All radiance, glory, shone from his face. He gave his eternal Blessing . . . He lifted his right arm. He spoke with a ringing, awesome voice, "Blessed! O, Spirit, returneth Thou to earth, for Thy work be not finished. Thou will be guided, watched with Love! All hearts will [illegible] with Thee. Farewell!" A splendid, white light flashed in the heaven . . . the Chosen One descended with this light.

Temple bells were heard [illegible] Wu's father, Lee-Pang [illegible] father, Woo-Pang, rejoiced with tears. Chii-Wu bowed his head and prayed also. His [illegible] spirit wanted to follow the [illegible] [illegible]

[illegible] this lowly [illegible] manger lay. To his amazement, the home was [illegible] of any comfort. Straw [illegible] a small oil lamp . . . few meager belongings. Cattles and goats were sleeping nearby. Chii-Wu's spirit felt the damp and the cold of the old stable, and was dismayed so he asked the Chosen One, "O, Great One, thou be born in the humblest of places [illegible] . . . Permission be granted for me to see, thus I have followed Thee. Could I not bring thee any comforts from heaven?" The Chosen One heard and saw it was Chii-Wu's spirit, the favourite dragon of the Higher Worlds. [illegible] [illegible] for He had known [illegible] his wish. Gently He said [illegible] [illegible]

[illegible] quickly bathed the Babe and wrapped Him in a clean, white cloth. Returned Him to His Mother. The young Mother, though weary, took Him in her waiting arms and smiled at the still Child. Tears sparkled in her gentle eyes. Joseph, the Father, wept . . . bowed his white head in homage to the Mother and the Child.

Chii-Wu was moved. He said, "O, Great One, though thou be born of humblest of home . . . I understand now Thou be here amidst great love! Whatever Thy destiny, may it be fulfilled!" and as Chii-Wu spoke, he saw to his amazement, three men enter this meager home. And how splendid they were! All three were clothed as noble kings! Not a word was uttered. Only the radiant light within the stable became more luminous and intense! The Three Kings knelt before the Holy Family. All Three Kings placed before the Child precious jewels which surpassed any Chii-Wu had seen in his grandfather Woo-Pang's treasure chest. Such treasures! It glittered in the holy light with hushed beauty. Then the humble shepherds came . . . one by one . . . some alone . . . others with their sheep or wives . . . all bowed and waited. Now the tiny stable was full . . . then the Chosen Spirit said to Chii-Wu, "Thus, thou see, that those who know and were ordained to see for they knowest Who I be! . . . returneth thou to thy Home for thy loved ones wondereth where thou be. Thou cometh to earth one day, for thou too, must fulfil thy destiny! We will meet again when my work be done! Farewell!" The words were spoken so gently but firmly [illegible] Chii-Wu, knew he must obey and return home. He thanked the Chosen One once more, Mary, the Mother, and Joseph. Then the Three Wise Ones . . . One King, darker than the others, smiled and nodded to Chii-Wu . . . the latter's spirit rejoiced as he [illegible] left the Holy [illegible]

Outside, the night was brilliantly light. One enormous star [illegible] awesome intensity . . . and remained suspended in the deep, blue sky. Chii-Wu's happy spirit soared higher, away from the snow-covered Bethlehem and [illegible] angelic voices could be heard rejoicing this sacred night and hour. Thus, as his joyous spirit headed for [illegible]

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The Saint Of Nebraska Writes . . .

The Story of The Three Wise Men

By THE REV. HIRAM H. KANO

Text: Prov. 9:10 "The fear of the Lord is the beginning of wisdom."

I love the story of the three wise men who came to Bethlehem to worship the baby Jesus. The story is not only dramatic but also very inspirational and instructive.

The Bible says (Matt 2:1) they came from the east guided by the bright star, probably from Arabia. These three wise men symbolize the whole of mankind. The presents they brought, "Gold, Frankincense and Myrrh" were the most valuable things of that time. This symbolizes that they presented all they possessed in order to show their devotion to the Messiah who has just come down to the earth in human form.

These men must have been learned men, particularly of astronomy. However the Bible does not call them scholars but wise men (Matt 2:1). Because they had wisdom of God rather than mere knowledge.

We humans often do foolish things. We sometimes make terrible mistakes because we lack the wisdom. Learned man whether well educated or highly intelligent is not always wise. On the contrary he may act sometimes very foolishly. For instance, physicians are generally well educated, yet some of them die young because they don't follow their own health directions. I have had a few friends who were brilliant students of natural science and some others of liberal arts, but unfortunate-

(Cont. On Page 5)

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Wise Men . . .

Cont. From P. 3

ly they ruined their precious lives by the expressive drinking of alcoholic beverage. They had sufficient knowledge but lacked wisdom.

God sent us to this world to live happily. Therefore our human life must be a happy one, not one of suffering. We should live long and enjoy each and every day of our life. Not all of us can be scholars of profound knowledge, but we can be wise enough and live happily. A wise man is a happy man.

Proverb (O. T.) 9:10 says "the fear of the lord is the beginning of wisdom and the knowledge of the Holy is understanding." Prov. 28:5 says "they that seek the Lord understand all things." Also in Prov. 16:16 "How much better it is to get wisdom than gold."

So wisdom is not just ordinary knowledge, but a state of being wise. Wisdom is the power of discerning what is true and right. It is our good practical judgement. Religiously speaking wisdom is ready insight into the divine law. Phsychology says, our mind consists of two parts, conscious and subconscious minds, and functions three weys, think, feel and will. It is also true that God gave us free will and conscience which can distinguish right and wrong.

Taking all these truths into our consideration, we can conclude that wisdom, our special knowledge comes from our spirit (subconscious mind). This can show us right from wrong and will guide us in proper direction.

This insight and judgement are native qualities of mind capable of increase by training and cultivation as follows;

(1) believe in Jesus the Savior, (2) obey His instructions. (3) daily communion with Him (God) by constant prayers, (4) read and meditate on the words of Christ, (5) study proverbs in Old Testament and (6) study the wisdom of Solomon and of Sirah in the Apocrypha.

Solomon said "a wise man is always strong" (Prov. 24:5). Let us train ourselves to be wise and live happily. Amen.

Wishing you a Blessed Christmas and a happy New Year.

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[T]hank You, Buck Suzuki

BY GRACE MacINNIS, M.P. Vancouver-Kingsway

Years ago I met Buck Suzuki [wh]en he was a young man, be[for]e he proved himself during [the h]ard years of the war and [the] evacuation of the Japanese [Can]adians from British Columbia. He became a fisherman on [the] Fraser River and for 25 [year]s he worked at his trade [becom]ing active in the United [Fi]shermen and Allied Workers [Uni]on. Now, having lost the use [of his] legs through an operation, he has become the union's [wel]fare officer.

My attention was drawn to [hi]m in 1968 when as acting [pr]esident of his union, he pro[tes]ted against the Federal Gov[ern]ment's new regulations which, [in] the opinion of his union, dis[cri]minated against small fisher[me]n and favored well-to-do boat [ow]ners. He stressed the need to [pu]t the well-being of men be[fo]re the claims of property.

Then in August of this year he [di]d a great service to Canadians [fr]om coast to coast. Drawing on [hi]s long years of practical ex-

About Grace MacInnis

Mrs. Grace MacInnis, NDP member of Parliament for Vancouver-Kingsway has long been identified with the cause of social justice for all citizens.

She is the daughter of J. S. Woodsworth, founder of the C.C.F. and widow of the late Angus MacInnis, former M.P. for Vancouver East, both of whom were active in the fight against discrimination towards Orientals.

In this article, she singles out for praise her friend of many years, Mr. Buck Suzuki, World War II veteran, defender of Japanese Canadian civil rights, and now leading the fight against pollution in the Fraser River.

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Buck . . .

Cont. From P. 5

Grace MacInnis

perience, he warned in a full-page interview in the **Vancouver Sun** that the great Fraser River is in danger of death from pollution and that unless wide-reaching measures are taken without delay, it cannot survive.

He recalled how, in his boyhood, the banks of the Fraser were lined with towering cottonwood trees and groves of huge spruce. The only thing that even looked like a factory was the old salmon cannery. "Pollution was unknown in those days. We didn't know the word pollution. The river was clean."

About a dozen years ago he noticed the first serious signs of pollution — sewage being dumped into the river, getting worse with the building of every apartment every subdivision. Then he began to notice fish that seemed stunned like the fish he had seen swept down from the spawning streams, decayed and dying.

Things got worse. Three years ago people were startled when he said he had begun using heavy rubber gloves to take the salmon from the nets because of the slime and muck and waste clinging to the nets. These were the fish being eaten by people in Vancouver and the Lower Mainland. The Fraser had become a sewer.

It isn't all due to human waste. There is also industrial effluent, chemicals, and there are extensive logging operations where bark drops off the logs and poisons the water. Fish try to live in that water, feeding on particles of human sewage.

Buck Suzuki is a concerned and [illegible] citizen. He cares enough to speak out and give the facts as he knows them. He has given strong warning so that action may be taken in time to prevent disaster.

Thanks to his efforts a great many people know the danger. I hope that the result will be tremendous [illegible] effort on the part of many groups of citizens. Such a campaign is the only way we can hope to save one of Canada's great treasures, the Fraser River.

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Across Our Nation For A Conference . . .

From The West To Toronto

By HIDE SHIMIZU

Going on a trip is always anticipated with excitement, even when it might be to a Church Conference. There is the suspense of the unknown and unexpected — folks one will meet, new scenes of travel. Exchange of ideas with others and their experiences provide welcome information needed for our own purposes.

Flying from Toronto to Calgary on a lovely fall morning, the scenery below was a real panorama of countless number of lakes and islands, wide expanse of neatly ploughed areas. This flight was quite unique to me as in the past I have seen nothing but clouds, albeit beautiful, too.

The broad expanse of prairies does give one a great sense of freedom. The Conference shedule was tightly packed, but it was the best Conference I have ever attended. After the close of the sessions, a bus tour was arranged to show us a bit of Southern Alberta. It was unfortunate that the famous Nikka Yuko Garden was closed for the winter and there was no admittance possible but we did get a glimpse when we were passing by on the highway. We did see a huge potato farm of the Shimbashis — just 1000 acres, they say! The potatoes are stored in the largest quonset hut imaginable, dug out below as well to increase storage capacity — about 10,000 tons, we were told. Huge ventilation equipment is installed for the preservation of these potatoes through the winter.

The tour then took us to the Sugar Beet Factory at Taber. Mountains of sugar beets at the side of the railway and again at the factory is an amazing sight. We were personally guided by staff who explained the details of the whole processing of the sugar beets from the farm to the finished product in bags of 10 lbs., 100 lbs. all ready for shipping out. I noticed tins of the familiar Rogers Golden Syrup stacked up there. They provide all the sugar for the B.C. Sugar Refineries — that was news to me.

I was fortunate in getting a lift to the Okanagan by car with Rev. Ono through the majestic Rockies. Overnight stop in Kelowna permitted a brief call on the retired WMS workers, Miss Hamilton and Miss Hurd whom the Lemon Creekers will remember. They had both made trips to Expo '70, are keeping well and settled now in an apartment in lovely surroundings of trees, brook and park.

A half-hour flight to Vancouver was a surprise, too. B.C. is well covered for flying to most needed areas by the Pacific Western Airlines so the province is much more open now than in our pre-war days.

In Vancouver, it was a get-together for me every day — teacher friends of the Lord Byng School, Steveston, and many others as well. Transportation services in Vancouver seem very efficient to me — 25 cent cash fare only, no change given so one must always be prepared. The bus lines are well planned to provide good city coverage with the least number of transferring needed. Staying at the Uchidas (Emi's) near Commercial Dr. the bus took me down along Hastings past familiar Hotel Patricia, Japanese food stores and eating places, department stores and along Granville to Marpole. In the other direction, it proceeded south on Victoria to Marine Dr. right past our old home area.

The beautiful Queen Elizabeth Gardens now has the addition of a great complex wood and concrete contributed by the MacMillan Bloedel Co. and a huge pillarless dome aluminum conservatory. Located on the top of Little Mountain, a grand view of the whole city is a great attraction for the visitors. The complex consists of long covered boardwalks, fountains and running water, trees, shrubs and huge stones, and a real air of the Orient pervades the atmosphere. In Richmond, there are buildings and homes also giving the Oriental touch, created by an architect from Japan, I was told.

Remembrance Day Service at the Japanese Cenotaph near Lumberman's Arch in beautiful Stanley Park was conducted by the United Church this time, Rev. R. Murata officiating. The minister had tough competition with the birds and animals with their loud calls in the cages nearby. Even in the rain, there were crowds around watching the dolphin leaping for food.

Miss Gwen Suttie joined Chizu Uchida and me for lunch at the House of Baron's, a coffee shop in the heart of Vancouver's financial district — a venture in which Minako Masui is a working partner. The shop is a part of an unusual planned arcade. The decor of the coffee shop is modern, done in circles — huge round windows, wall decorations and lighting — in keeping with the whole arcade. Miss Suttie had recently returned from Japan where she answered an SOS call to Toyo Eiwa Jo-Gakko, Tokyo earlier this summer.

The return journey included overnight stops with my families in Winnipeg and Ottawa, too. The bus trip from Ottawa was only 4½ hours, stopping right at the subway, Bloor and Yonge, a good round trip for me. Conference and holiday too.

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The Japanese Canadians . . .

The "Nation" That Was Lost In British Columbia 28 Years Ago

By A. B. HOTTA

"The aim of cultural imperialism is the conquest and control of the minds of men and is often employed as a subsidiary to political, economic and military imperialism." — The American Peoples Encyclopedia, v. 10, p 967.

* * *

". . . there is a constellation of postulates, a series of propositions that slowly and subtly — with the help of books, newspapers, schools and their texts, advertisements, films, radio — work their way into one's mind and shape one's view of the world of the group to which one belongs. In the Antilles that view of the world is white because no black voice exists." Frantz Fanon, "Black Skin, White Masks," p. 152.

* * *

"For some groups, it seems apparent that cultural pluralism hinders acculturation and assimilation simply because the discrepancies between cultures seem to lead to increased divergence and intergroup tensions. In such cases assimilation seems to require the dissolution of one of the cultures." Harry H. L. Kitano, "Japanese Americans — The evolution of a subculture", p. 144.

* * *

When we speak about wars and defeat, we usually tend to think about nations, territory, armies and charismatic leaders. Therefore, when we talk about the internment of the Japanese Canadians during the war and the consequences of it, we don't generally think of it as a defeat arising out of war or conflict. Yet it is quite possible to make a case for the existence of war — in this case, the imposition of the will of one distinct group upon the aspirations of another, backed up by armed might. To do this it is necessary to go into the purposes of war, and among these is the need to nullify the ability of an enemy (or threat) to strike. If one were to go into the consequences for the victims, it would be possible to write another footnote to colonialism."

One of Webster's definitions for "nation" is as follows: "A stable, historically developed community of people with a territory, eocnomic life, distinctive culture, and language in common." This definition could fit the Japanese community existing before World War II. We might also add on here that in times of crisis the boundaries of the nation tend to be those lines at which personal loyalties end. Those lines then are defined by race, language, culture and territory. This would in part explain why the Japanese Canadians found themselves with virtually no friends at the outbreak of the war. In fact, the continued existence of their community was seen as part of a design that was "orderly, consistent, and continuous, planned in a manner possible only with a homogeneous, aggressive, organized, and imperially minded people." (F. E. LaViolette, "The Japanese Canadians and World War II, p. 16).

In the concept of "nation" there is usually an implication of "territory". At least, if the members of a nation are dispersed against their will, they may keep this idea of "their own ground" in the back of their minds. For it is this idea that is an encouragement and an inspiration to their sense of "national" (traditionally called ethnic) identity. For example, the

About The Writer

This year we welcome back ex-summer editor, A. B. Hotta with an inspired piece on the Japanese Canadians.

A. B. or "Al" is one of today's brightest Canadian Sansei commentators on the ethnic scene. Like many of today's Sansei intellectuals, Hotta seeks self-identity by searching into his background. He spent a good part of this year living and travelling in Japan. He came on the Japanese Canadian scene only last year, but he came with a "bang": Leader of the "Yellow Power" movement, in Canada.

He studies sociology at college and practices the art of karate for a hobby at the Japanese Canadian Cultural Centre.

not someone else's self-serving definition of what a Jew "should be". These "nations" were called the Ghettoes."

In terms of contending groups and territory, the Ghettoes may have been viewed as a threat to the surrounding nation — a foreign body which was that much more threatening since it existed within the life-stream of the dominant culture.

As mentioned previously, one way of dealing with an enemy is to nullify his capacity to strike you. If two discrete nations are involved, this nullification may come through (1) Violent, armed action against the enemy or (2) Making the enemy economically dependent upon you. In a majority-minority [illegible] the war could be fought by (1) Taking violent action against the minority (Hitler's final solution) or (2) Assimilation. That is, bringing the minority into conformity with your values and culture then letting it intermarry when you are good and ready for it. On the other hand, if the minority wishes to maintain its identity, it is possible to see that it must keep its practical means for doing so. That is its territory, its Ghetto or community and its supporting capital.

For European Jews, [illegible] subject to pogroms and petty discriminations at the hands of the majority, there were also attempts at [illegible]. This is [illegible] fairly common [illegible] as a response to pressure from outside the group. What was probably lacking was the practical means for assimilation as well as majority group intransigence. However, their historical sense of nation and territory and pride eventually

THE NEW CANADIAN
HOLIDAY ISSUE

led to the creation of the state of Israel.

But why go into this digression about the Jews? Particularly knowing how unpopular is the seeming cohesion of this group with the non-Jewish majority say, in Toronto? Well, if we look at it from the standpoint of being the losers of our own battle for territory instead of taking the majority groups' stereotypical attitude towards minorities ("they're clannish") we can perhaps appreciate what an accomplishment and against what odds the survival of a Jewish fact has been.

As Japanese Canadians, we were once in possession of a "nation". The existence of this nation was the practical means for maintaining our cultural tradition as well as a sense of identity with ourselves. It was a community that was under heavy pressure from a dominant culture but one that remained distinctive, dynamic and cohesive. I'm not trying to contend here that this was any "paradise lost" or anything like that. Certainly injustices must have existed within the community. But if we don't grant the community the right to work out these inequities for itself — why should we then grant it to the bureaucracy of the larger state? Again, I digress. In any event, the opportunity had arisen for Canada's ideal of a peaceful cultural mosaic to establish itself. But this was not to be.

This industrious, economically near self-sufficient community seemed to represent a threat to the status and power of the white community. Various legislative restrictions (e.g. disfranchisement) and occasional acts of violence were brought against the community to intimidate it and keep it "in its place".

In spite of institutional brainwashing via the school system and the media, the community was apparently able to maintain enough of its identity to be able to resist being proffered an inferior minority group position.

World War II then overshadowed this tense local confrontation — but set events in motion which involved the whole of white Canada in the destruction of our community. The conquerors of the Indian now declared war on their Asian cousins.

What happened then, is history. (1) The perceived threat was eliminated by destroying the Japanese community through internment. The Japanese assumed they would be allowed to return to their homes and community after the war, but again, this would not come to be. Moreover, they were reluctant and resisted moving "east of the Rockies."

(2) Local opposition to the re-establishment of the community arose again after the war and was given federal co-operation by Mackenzie King, the prime minister of white Canada.

(3) The capital of the community, essential if it was ever to be re-established, was virtually confiscated even though it was supposed to have been held in safekeeping.

(4) The federal government forced the Japanese Canadians to disperse "more or less evenly across Canada" (in King's words) as an alternative to deportation.

(5) Once the community was destroyed, it could be assumed that the Japanese would be assimilated and

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Hotta . . .
Cont. From P. 1

came a closed city to Japanese Canadians during the war — after they began to become more visible.

(6) The internment and dispersal policy obliterated the practical possibilities for widespread maintenance of the cultural tradition of the Japanese Canadians, overturned existing patterns of social organization and irreparably weakened the cohesion of the group. . .

In summary, we have seen a situation in which one solidified group, in a time of great unity for itself, has destroyed the practical chances for maintenance of the cultural tradition and values of a much less powerful minority "nation". This was no "blessing in disguise", but a defeat at the hands of raw might; no invigorating challenge, but the creation of a nation of refugee colonial subjects unconvicted of any provocation beyond existence — victims in an undeclared war.

That many Japanese Canadians living in the east will consider this defeat a blessing is eloquent testimony to the efficient whitewashing done by "our" education, political and economic structure. This aspect of Canadian history rarely finds its way into school text books. Under the circumstances, we can only view the desire for assimilation not as a glorious triumph for universal brotherhood, friendship and sweet reason — but as symptomatic of the defeat.

So as many Canadians mourn the sellout of Canada to the United States as many Quebecois (no, I don't mean the FLQ) are vigorously opposing the takeover of Quebec by Anglo-America; do we remember a "nation" that was lost in British Columbia only 28 years ago? In an unguarded moment do we ever think of "New Israel"?

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To All Our Members And Friends

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Nisei Veteran Says To Youth . . .

"Create Something And Develop A Sense Of Humour And Tolerance"

Did you know that Asians living in British Columbia, though born in Canada, did not have the franchise until after World War II? The one exception to this law pertained to veterans of World War I. Federal franchise was based solely on provincial franchise at that time.

This was the dragon of Jin Ide's youth. The story of his life is interwoven with the struggle of his people to gain equality with other Canadians.

Jin Ide is a Japanese Canadian with gentle philosophic inclinations and endowed with a wisdom and charity of spirit that usually comes only through encountering and surmounting the

Jin Ide

adversities of life.

He was born in Vancouver, B.C. where, he said, the Japanese community suffered the frustrations of unequal employment and economic opportunities. As young men, he and his companions were impatient to have the laws changed but they lacked political know-how. With Canada at war, he and his compatriots were set adrift, like the French Acadians of another century, and moved to other parts of Canada.

In 1941, he came east to Hamilton where he volunteered for the Canadian Armed Services at the R.C.A.F. recruiting depot. Even though he passed all medical and educational requirements he was turned down. Later, he volunteered for the British Army, was accepted and inducted. Basic training took him to Poona, India, and on completion he was stationed in Rangoon, Burma.

They formed a special unit of Japanese Canadians to engage in psychological warfare under Captain Mollison (who was a cousin of the famous aviatrix, Amy Mollison) in the Southeast Asia Command of Lord Louis Mountbatten. Jin was an operator at the Rangoon broadcasting station and also monitored enemy broadcasts. For his services he

Canadians. This [illegible] their veterans' status gave them a stronger voice and they were successful in having their petition brought before the British Columbia Legislature. It was passed and the franchise granted. A history of Japanese Canadians is being prepared by the Japanese Canadian Citizens Association (J.C.C.A.).

Mr. Ide's career in electronics has taken him through various electronic companies that concluded with a five-year stint with General Electric in Quality Control, electrical inspection. He joined the Communications Section of the Department of Public Works in 1958. He served under the late Val Sharp in the Electronics Section and is currently in the Design and Construction Branch as an Electronics Designer.

Jin plays an important role in the work of the Department. He is concerned with the design of electronics for all new buildings and with the new design of systems in old buildings. This takes in sound systems, interior communications, radio and television systems especially with the Ontario Teachers' Colleges.

Jin met his Scottish wife, Ella Crombie, in Hamilton and they were married a month before he went overseas. They have two grown sons — Alexander 22 and Paul 19.

Travel and many occupations from lumbering, mining and fishing to technical electronics have added depth to Jin's personality and it is a delight to talk to him and listen to his trenchant observations of life. He has studied photography and has held an amateur operator's license (VE3-DR) since 1943.

A year ago he started a new hobby — painting in oils. He uses a Japanese brush that is primarily used for water colors. Realism is the best word to describe his painting style. He hopes to blend the cultures of Japan and Canada into his paintings.

Jin Ide speaks with gentle wisdom of the things in which he believes. His advice to our unhappy youth: "Create something and develop a sense of humor and toleration".

Michi Ide, (Round the works)

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From The Pen of The "Daiymo" . . .

Hamilton Ontario's Dundurn Castle

By BRIG. W. J MOOGK

In Japan, it is a precept that you must "Never say Kekko (magnificent) until you have seen Nikko."

This is equally applicable to Dundurn Castle in Hamilton, returned as it is, to mid nineteenth century splendor as this City's Centennial Project. Building was begun in 1834 for Sir Allan MacNab, Bart., Upper Canada's first Q.C., long time representative of Wentworth in the Legislature and economic visionary.

Dundurn Castle was restored to the period of Sir Allan's greatest success, circa 1850. At that time, he was Prime Minister of the Province of Canada, Ontario and Quebec, in the first step toward Confederation.

The reason for the selection of the site is readily apparent. It commands, as he did, a spectacular setting. In the 19th century, its wild beauty was enhanced by view over Burlington Bay.

The elegance and polish of today's Dundurn is owing to the inspired guidance of Anthony Adamson, director of the architectural restoration, Jeanne Minhinnick and Marian Macrae who were in charge of furnishings and decoration.

The result is a living, working re-creation of a great house of more than a century ago. To generally inquiring visitors, it is a building of great beauty and educational interest which conveys the feeling of life in an important household, but the Castle is also many things to many people of special and widely varying interests. Here there are accurate reproductions of period decoration, superb examples of furniture of both British and Canadian origin, including some outstandingly fine Regency pieces. An atmosphere of warmth and friendliness, the essence of Victorian comfort, is created by the harmonious relationship of furniture to its setting.

The lover of history will find Dundurn a splendid background to understanding the colorful, valorous Sir Allan and his very important contribution to the early history of Upper Canada. Not to be forgotten are his particular accomplishments which resulted in the rapid commercial development of Hamilton, of which he may be said to be a founder.

Hamiltonians of course take special pride in this splendid preservation of their heritage. The interest and support given to the Castle's rebirth by so very many people was overwhelming and ensured the success following its opening in 1967.

Adding to the realism for visitors, the guides are in the dress of domestic servants and demonstrators carry out old time activities with the equipment and in the style of 1850. The smell of baking drifts up from the kitchen and Dundurn is alive, an exciting re-creation of Sir Allan's dream.

It is entirely appropriate that, at the base of Burlington Heights, on which Dundurn Castle stands, there still are active railway lines. Sir Allan who appreciated the vital importance of communications said, "Railways are my politics." The Great Western Railway which he founded was an outstanding example of the success of his policy. The presence of its main line, adjacent to his beloved house, must have continually gratified him with reassurance that his accomplishment was having the hoped for beneficial effect on Hamilton's economy.

The Entrance Hall is floored with the original tile. The Upper Hall, used as a family sitting room, has its walls painted to simulate sienna marble, a restoration of the original wall treatment.

The picture collection contains many exciting items. Of special relevance are water color of early Hamilton by Captain Caddy of the Royal Engineers. For our knowledge of the appearance of early Canada, we are greatly indebted to the instruction given to Engineer Officers as a part of their basic training.

Probably the most lasting impression left on the visitor to Dundurn is the feeling of unity brought about by the skilful relationship between architecture, furnishing and decoration — even the flowers form a part of this sense of integrity.

About Brig. W. J. Moogk

Brig W. J. Moogk

My good friend, Brig. W. J. Moogk, now the "Daimyo" of Dundurn Castle, has once again kindly contributed an article for our special Holiday Issue. Dundurn Castle, although unlike the castles in Japan, is an interesting historical spot in Hamilton, Ontario and a worthwhile place to visit. Brig. Moogk will be happy to receive all Japanese Canadian visitors. Tell him I said so.

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Welcome Back Jessie L. Beattie!

Jessie L. Beattie

Once again our Holiday Issue welcomes back novelist Jessie L. Beattie, Author of many books, including one on the Japanese Canadians called "Strength For The Bridge". Miss Beattie treats us this year with a tender poem of young love. Her novel on the Japanese Canadians is now being translated into Japanese and is to be published in Japan next year.

First Love

By JESSIE L. BEATTIE

"You are old-fashioned dressed this way," she told me.
I put my obi on with special care,
I asked my sister, please, to do my hair.
She pulled it straight and high, for I was grown
And had a handsome boy friend like her own.
"You are old-fashioned dressed this way," she told me,
"Like yesterday, not now." (She didn't scold me!)
I nodded, happy, certain I was doing
The very thing to help what was ensuing.
"This is not Tokyo," she said. I didn't care
I smoothed with pride the gown I chose to wear,
And unto Buddha offered simple prayer.
I usually prayed as Christians do
But in kimono as I was, I knew
That the great Buddha listened for me too.
"The women of all nations are the same,"
My mother said, without a hint of blame,
"Love making is a universal game."
The shock I felt was real . . . this could not be;
And when HE came, to bow and take my hand,
Love was a miracle, reserved for him and me.

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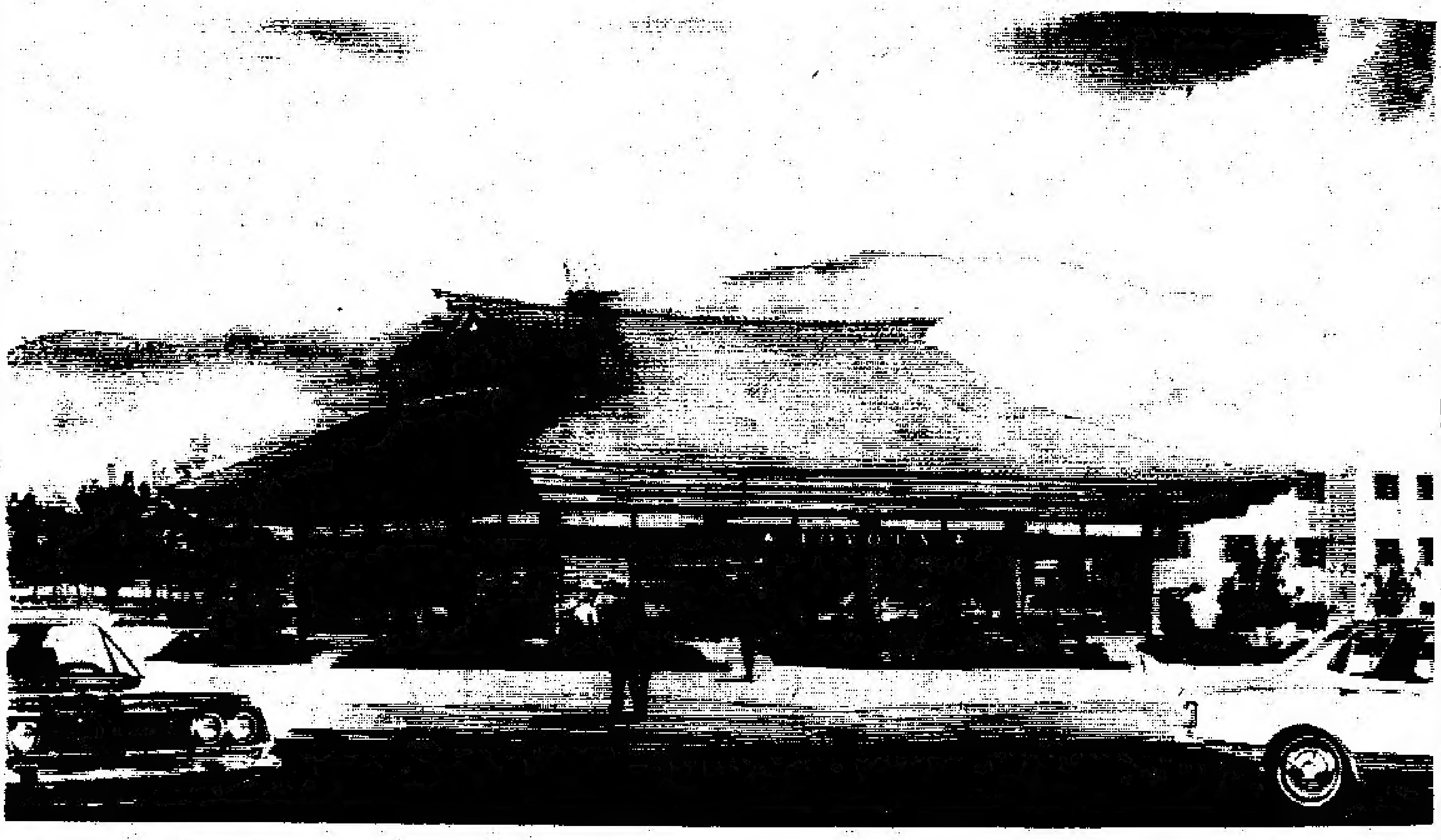

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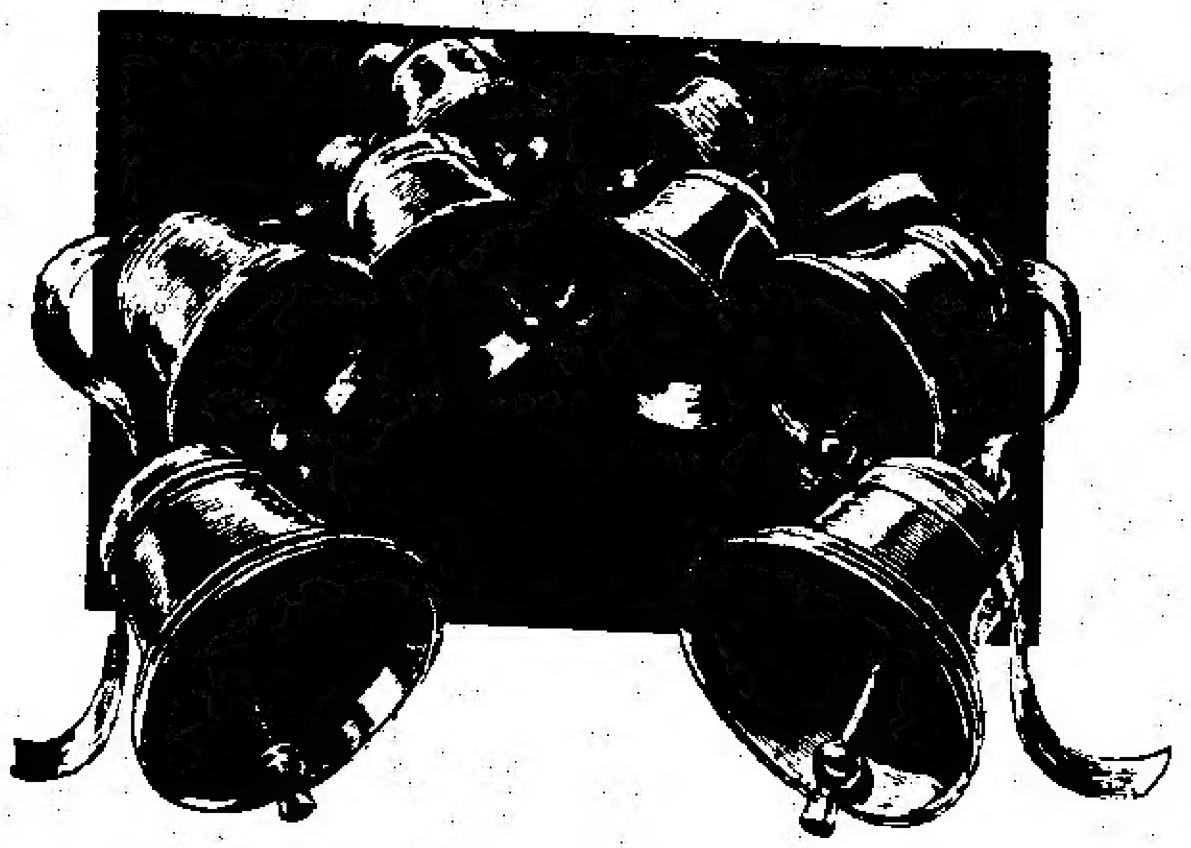

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5 Rainsford Road, Toronto 258, Ont. Phone 698-4343

岩井六郎
靜
35 Cedarvale Ave., Toronto 269, Ont.

和泉キン
311 Millbrook Cres., Toronto 279, Ont.

伊豆川作平
タネ
140 Broadlands Blvd., Don Mills, Ont.

加茂傳藏
きく
352 Downsview Ave., Downsview, Ont.

北村富明
操子
家族一同
200 Sumach Street, Toronto 280, Ont. Phone 921-2926

近藤傳作
家族一同
55 Clansman Blvd., Willowdale, Ont. Phone 222-5846

松居靜枝
正夫(フランク)
實(ジャク)
177 Broadwing Ave., Toronto 355, Ont.

森田覺二
操
家族一同
1869 Queen St. East, Toronto 258, Ont.

中村登市
芳代
30 Oldmill Drive, Toronto 325, Ont.

松山平四郎
そ
政美
121 Humewood Drive, Toronto, Ont.

水野富美代
134 Oak Park Ave., Toronto 365, Ont. Phone 422-2836

老齢に付き紙上を以て新年の挨拶致します
及川仲
君江
Mr. & Mrs. N. Oikawa, 1063 Hope Avenue, Toronto 357, Ont.

西村まつ
241 Rhodes Ave., Toronto 255, Ont.

延藤一太
家族一同
36 Cork Avenue, Toronto 395, Ont.

小田英夫
君江
英明
英司
45½ Ellerbeck St., Toronto 355, Ont.

岡田嘉代
32 Follis Ave., Toronto 174, Ont. Phone 537-1886

鬼崎富士太郎
久子
98 Hallam Street, Toronto 173, Ont.

佐々木茂
なか
92 Robina Avenue, Toronto 345, Ont.

佐藤定
絹江
29 Oakdene Cres., Toronto 359, Ont.

新エイ
家族一同
12 Edge Park Ave., Scarborough, Ont.

高崎幸
家族一同
930 Willowdale Ave., Willowdale, Ont.

訪日中につき年末年始の禮を欠きます
野田保一郎
菊乃
146 Cambridge Ave., Toronto 355, Ont.

角利顕
みいそ

西谷幸二
智子
3 Six Nations Ave., Scarborough 722, Ont. Phone 438-1765

木山信明
育子

中島小龍
ジミ
1 Parr Street, Toronto 145, Ont.

謹賀新年
トロント
碁将棋クラブ
72 Prust Avenue, Toronto 265, Ont.

謹賀新年

カナダに築く
明るいサンガ

一九七一年元旦

トロント佛教會

開教使 石浦入道
同 宮地文雄
補教士一同
護法會
婦人會
サンガー
ダーナ・クラブ
青少年部
日曜學校

謹賀新年

日本航

バンクーバー支店
三倉

トロント支店長
西寺シ

謹賀新年

亀岡書籍貿

亀岡

岩田旅行

KAMEOKA BOOK TRAD
889 Dundas St. West, Toronto
Phone

女の一生

北川博一郎

女へん、の字をかいてみると「姓、妬、妙、娘、嫁、婦、姉、姑、婆」がある。これを説明すると面白いので御正月の御笑草としてよんでもらおう。

「姓」は女でなければ生むことができないので姓の字があてられている。幼少のころはまことに「好」かれるし可憐で「妙」な可愛さである。「娘」時代はあらゆる意味で良いし、楽しい興奮な時代だから娘の字がそれを表わしている。

乙女に向えば笑みて十八と

やがて年頃になれば「嫁」で下駄の十足もはきつぶすくらいに男を重ね、良縁を待ち、吉日を選んで晴れの結婚。「婚」は古代よりたそがれの事を表わしたのである。さて嫁入り先に落ちつけば、姑舅を敬まい、家風に従ってホマド中心に朝夕、家中や庭の手入れ。「婦」の字は女がホウキを持った姿である。

妻という字の上部はクレヨンザシをさした形である。このような女を妻と呼ぶ。そのうち子供の養育などで生活に追われ、多忙をみ、[illegible]あけには家事、秋はつけもの、またはた織りなどで髪はふりみだれ、みなりかまわず、体臭が身にくるので"かかあ"というのであろう。

やがて年は寄るし、嫁を迎え入れて[illegible]がまとなり、古い女として「姑」と呼ばれる。孫ができるころは、目も耳もきかなくなり腰もまがつて手や顔には大小のしわが波のようにどっさりで「婆」となり果てる。

世の中は娘が嫁に花咲いて嫁は姑へ婆となり果つる

まず女の一生というところだが、昔の女と現代の女を比較するのもあながち無駄ではあるまい。娘はミニスカートで自由結婚、ホーム付き姑婆抜きのデモクラシー。すべては電化のホームで、外出も二人揃つて遊びまわる自由な時代。一世のむかしを思うと雲泥の差である。

万博

平松ゆたか

日本の春は万博にきはまりて千里が丘に光り輝く

トロントの便り伝えて金魚の子[illegible]の水に和み泳ぐも

カナダ館水面に浮ぶ吾歌碑に向いて妻は忍び泣くらし

万博の賓客は重くリードさん年若くして白髪となる

（観光局長渡辺氏に謝して）

万博の観光[illegible]に自我をすて

謹賀新年
トロント
日系ガーデンクラブ
1 Burleigh Heights Drive, Willowdale, Ont.

謹賀新年
美生流生花研究会
和泉キン
トロント市

謹賀新年
滋賀湖東會
トロント市

謹賀新年
シャロン花店
佐々木菊三郎
同 ピーター
SHARON'S FLORIST
942 Pape Ave., Toronto 6, Ont.
Phone 466-2041 — 466-7962

謹賀新年
荻野カマボコ製造所
荻野ジョージ
家族一同
125 River St., Toronto 247, Ont.
Phone 363-6751
Mr. and Mrs. George Ogino and Family
Home — 50 Elvaston Dr., Toronto 375, Ont.
Phone 755-8586

謹賀新年
昨年中は一方ならぬ御愛顧を頂きました。
今年もよろしくお願い申し上げます。
生菓子、煎餅製造業
永見正毅
家族一同
SEIKI NAGAMI

祝聖誕 賀新年
オールウエイルーフイング有
相田・永井
ALLWAY ROOFING
43 Conn
Scarboro

恭賀新年
西湖テイ・ハ
SAI WOO TEA
123-A Dundas St. W., Toronto, Ont.

恭祝聖誕 並賀新年
廣州酒
KWONGCHOW TAVERN
126 Elizabeth St., Toronto

忘れえぬ人

ト市 大木芳子

ミセス梅月の訃報に接し云い知れぬ寂しい一夜が明けて、葬儀、告別にゆきました。丁度人足も絶え、お子様方にみとられながら平常と何の變りもないお顔を見ました時、私は思わず口の奥で『まあ、貴女』と呼びました。つきぬ名残りを惜しみつゝ帰つたのでしたが、その後日がたつにつれひとしお在りし日のミセス梅月の面影が走馬燈のように私の瞼をかすめます。

鉄道線を隔てた昔の晩市バウエル街のメソジスト教会で知り合いとなり、その頃私達は三、四人集まると只楽しく語り合い朗らかに笑つて過したものです。おしんぼの私と違い優しい静かな千代様を私は好きでした。才月は怪く過ぎ互いに結婚して家庭の人となり、私どもは晩市コンマーシャル街で雑貨店を開いていると、丁度向い側に小さい家を見付け、そこでミセス梅月とエム様と二人でドレスメーカーを始めて元気一杯で働いておられましたがエム様にベビーが生れるので止められてからは會う機会も少なくなりました。

その頃私の夫サムは商賣に失敗し金もないのに子供は増え、或る日私は古い片方のタイヤの取れたガタガタのボギイにベビーを乗せて道を歩いていると、可愛いベビィ坊やを連れたミセス梅月にばつたり会いました。久方振りに會つた友は楽しく語り互いの子供を見合つて、お金はなくとも至極楽観的であつたあの時の事は、今もなお胸に浮かんで参ります。

新聞社のことに一生を賭けられた御主人の背後にあつてこれを支え、戦前、戦後とお二人が一方ならぬ苦難を乗り越えて来られ、その間経済的にも恢まれたこともあられたでしょうにミセス梅月は何の不平も申されず、すべてを耐え忍んでこられましたが、それが報いられて御社は立派に発展された今、せめてもう十年でも健在であられたらと思い残念でなりません。

計り知れぬ神の摂理を思いつゝ信仰の厚かつたあの方の冥福をお祈りして止みません。

トパズの玉

タエ

鉄田圭子——と呼び捨てにする程に立派な華道師範『花童』（はなわらべ）。

鉄田先生、あなたにいただいたトパズの玉は、あなたの好きなトロントの夜の灯の色、サファイヤ、ルビー、ダイヤ、オパール、エメラルド、その他名も知らない美しい数々の宝石の中からこれがよいと私に選んで下さつた梨型の玉。

このトパズの玉を私は指輪にした。

私の亡母、指輪が好きで梨が好きで十一月生れだつた。トパズは十一月生の誕生石。初めてあなたにあつた十年前のあの夜は八月七日、私の誕生日だつた。

私はこのトパズの指輪に亡母をみるし、あなたをおもい、不思議をおもう。

祝聖誕 賀新年
浅野哲一
家族一同
46 Saunders St., London 41, Ont. Phone 451-5508

戎崎登藏
家族一同
218 Highbury Ave., London, Ont.

小柳ヨーク 龍雄
ルース 千代子
レーモンド 新兒
キーミ シゲ子
ジャネス 照子
小柳 わかの
181 King Edward Ave., London, Ont. Phone 438-0210

賀正
ろうけつ染
虹スタジオ
吉留紗子
大野眞治郎
146 Harbord St., Toronto 179, Ont. Phone 923-9305

永田網三郎
Lincoln Place, London, Ont. Phone 432-4692

布田惣一
家族一同
1188 Melsanders, London, Ont. Phone 455-0925

奥野ミツ
家族一同
474 Maitland St., London, Ont. Phone 434-6189

鈴木仙太郎
家族一同
R.R. 3, London, Ont. Phone 471-1539

矢吹清二郎
玉子
15 Briscoe St. West, London, Ont. Phone 438-5708

今年から紙上名刺交換で皆様に御報せ致します

久藤初音
ローランド
キャシー
58 Thornton Ave., London, Ont. Phone 434-6639

大屋治郎
静恵
アイダ
リタ
ナナ
33 Trillium Cres., London, Ont. Phone 451-0381

樋口ミサヲ
家族一同
645 Emery St. East, London 17, Ont. Phone 439-4019

内田一郎
京予
家族一同
299 East 32nd St., Hamilton 53, Ont. Phone 388-4789

渡邊忠正
コマエ
34 Greig Street, Hamilton 13, Ont. Phone JA. 9-8472

矢野武夫
えみ
40 Pleasant St., Hamilton 43, Ont. Phone 383-8217

高岡興四郎
ますみ
家族一同
552 Upper Sherman Ave., Hamilton 53, Ont. Phone 385-3186

外海トヨ
家族一同
88 Grenadier Dr., Hamilton 56, Ont. Phone 385-0453

宇都宮吉榮
150 James St. S., Apt. 2, Hamilton 10, Ont. Phone 529-5386

山下テル
82 Myrtle Ave., Hamilton 22, Ont. Phone JA. 2-5730

大山トナ
村上清明
岡麗子
22 Darford Place, Hamilton 64, Ont. Phone 383-3160

吉富豊作
千代
18 Ambassador Dr., Hamilton 41, Ont. Phone 389-0209

祝聖誕 賀新年
豊崎繁松
靜枝
113 James St. N., Hamilton 10, Ont. Phone JA. 7-9969

A MERRY CHRISTMAS AND A HAPPY NEW YEAR

TORONTO JAPANESE UNITED CHURCH
701 Dovercourt Road

Rev. Ken Matsugu
71 Lionel Heights Cres.
Don Mills, Ont.
444-5159

Rev. Casper Horikoshi
93 Ridge Hill Drive,
Toronto 347, Ont.
Phone 782-5167

Nisei United Church Women
Married Couples Club
Church School, Young People
Issei United Church Women
Men's Club
Shinsei Kai
Youth Groups and Official Boards

祝聖誕 賀新年

『見よ、すべての民に與
る大きな喜びをあなたがた
ら。今日ダビデの町に、
お生れになつた。この方が
主なるキリストである』
（ルカ

ト市ドーバーコート街七〇

ト市日系合同

日語牧師 堀越
英語牧師 眞
日語婦人會
男子會
新生會
日英兩語役員會

明けまして
おめでとう
ございま

昨年中の御引立を感謝申し
今年もよろしくお願い申し

住宅賣買斡旋業
堀ケ

KEN HORI REAL
11 Parkside Cres., Scarborough
Phone 2

祝聖誕 賀新年

阿部八千代
85 Murray St. East, Hamilton 21, Ont. Phone 527-6324

畠中石松 家族一同
75 West 1st St., Hamilton 40, Ont. Phone 285-7238

橋本直次郎
峯
574 James St. N., Hamilton, Ont. Phone 529-5098

本田源一 家族一同
78 Ferrie St. W., Hamilton 11, Ont. Phone JA. 9-0107

井上喜十郎
アヤ
Evas Road, Waterdown, Ont. Phone MU. 9-5983

井上一平
久子
グラント
22 Graham St. North, Hamilton 25, Ont. Phone LI. 5-3936

川部春水 家族一同
97 Houghton Ave., Hamilton S. 24, Ont. Phone 549-0956

北川かおる 家族一同
4 Grove Ave., Hamilton 20, Ont. Phone JA. 9-5352

川本マス
132 Young St., Hamilton 20, Ont. Phone JA. 9-3730

森山美知
延子
71 Balewood Ave. S., Hamilton 15, Ont. Phone 529-1225

森野智恵子
ヘンリー
65 Parkis Drive, Abbotsford Gardens, Hamilton 15, Ont. Phone JA. 9-5071

室田ワサ
室田匠
304 Catharine St. N., Hamilton 21, Ont. Phone JA. 8-4872

長曽谷彦三郎
18 East 37th St., Hamilton 53, Ont. Phone 385-0688

中村周作
綾子
家族一同
375 Bay St. N., Hamilton 11, Ont. Phone JA. 8-3838

難波フサヨ 家族一同
138 Walter Ave. S., Hamilton 26, Ont. Phone 545-7216

牧師 古屋望
愛子
母 静子
姉 和恵
Rev. & Mrs. Nozomu Furuya, 140 Fernwood Cres., Hamilton 56, Ont. Phone 389-5849

及川直人
及川かをる
及川勝蔵
家族一同
122 Tisdale St. N., Hamilton 21, Ont. Phone 529-5598

清水藤四郎 家族一同
4 Malton Drive, Hamilton 42, Ont. Phone 385-[illegible]

関根義一郎
静江
家族一同
33 Greendale [illegible], Hamilton 56, Ont. Phone LI. 4-0138

下田貞記
富[illegible]
420 Aberdeen Ave., Hamilton 10, Ont. Phone 529-1614

Season's Greetings
from
HAMILTON J.C.C.A.

謹賀新年
ハミルトン市
日系市民協会

祝聖誕 賀新年
ハミルトン池坊支部
支部長 吉富清子
他会員一同
4 Clifton Downs Rd. Hamilton 44, Ont. Phone 383-7553

謹賀新年
ドクター宮達郎
家族一同
オフィス 83 Smith Avenue, Hamilton, Ont. Phone JA. 8-5666

祝聖誕 賀新年
後藤金平
家族一同
K. GOTO
39 Oxford St., Hamilton 13, Ont. Phone JA. 7-1960

祝聖誕 賀新年
ハミルトン聖十字教会
スタート司祭
ミス・ホーキンソン
婦人会
信徒一同
HAMILTON HOLY CROSS CHURCH
Hamilton Japanese Anglican Congregation
252 James Street N, Hamilton, Ont.

謹賀新年
ハミルトン佛教会
婦人会
壮年会
ダーナ会
日曜校

謹賀新年
西崎商店
ハリー、ローズメリー
和洋食糧品および日本雑貨
ご注文、だい配達いたします
今年も相変らずお引立て願います
NISHIZAKI GROCERY
16 Rebecca St. Hamilton 21, Ont. Phone JA. 9-6779

祝聖誕 賀新年

Season's Greetings
HAMILTON JAPANESE UNITED CHURCH
715 Upper Gage Avenue
Hamilton, Ontario
Minister: Rev. Nozumu Furuya
Issei Congregation Nisei Congregation
Issei United Church Women Nisei United Church Women
Sunday School

ハミルトン日系合同教会
牧師 古屋
一世
一世婦
二世
二世婦
日曜
信者

Season's Greetings
Central Fish Market

祝聖誕 賀新年
本年も相変らずお引立の
お願い申し上げ
セントラル
マグロ、エビ タコ
その他新鮮な魚類
150 James St. N., Hamilton
Phone JA

Season's Greetings

SANDOWN MARKET

〔サンダウン・マーケット〕

221 Kennedy Road Scarborough, Ont.
Phone 261-7040

謹賀新年

舊年中の御愛顧を謝し
今年もよろしくお引立を
お願い申し上げます

有座信子
有座千代子

謹賀新年

國際観光振興会
トロント事務所

所長 佐藤智三郎
他 一同

165 University Ave.
Phone 368-7140

光輝ある新年を
お祝い申上げます

トロント
如月倶樂部

KISARAGI CLUB
417 Dundas Street West,
Toronto 2-B, Ontario

Season's Greetings

賀 正

ダンダス・ユニオン・ストア

DUNDAS UNION STORE

173 Dundas Street W., Toronto, Ont. Phone EM. 4-7692 — EM. 6-3663

謹賀新年

トロント紅葉会

河部友喜

ス ヾ

家族一同

106 Crawford Street,
Toronto 140, Ont.

宮本ハリー

タエ

(ヘンリー)

335 Dundas St. East,
Toronto 227, Ont.
Phone 368-9898

吉田サト

神田良雄

富佐子

家族一同

83 Delaware Ave.,
Toronto 173, Ont.

林初太郎

壽江

774 Richmond St. West
Toronto 140, Ont.

祝聖誕 賀新年

神野花子

千代子

和子

神野常雄

千鶴

家族一同

193 Cowan Ave.,
Toronto 146, Ont.

謹賀新年

安齋蓮治

同 美代子

Mr. and Mrs. Renji Anzai
35 Albertus Ave. Toronto310, Ont.

祝聖誕 賀新年

田中時一

きずゑ

田中光顕

綾子(シャレー)

平(ローデリック)

光(ヴォン)

ヒバリ(アリソン)

T. H. TANAKA and FAMILY
64 Northumberland Street
Toronto 173. Ont.
Phone LE 4-5250

謹賀新年

公認 トロント壽会

Box 175, Postal Station "E"
Toronto 4, Ont., Canada

謹賀新年

トロント市日系市民協会

一世部員一同

賀正

元旦

(財)日本機械金属検査協会

トロント事務所

97 Davisville Ave.
Toronto 295, Ont.

謹賀新年

一九七一年元旦

昨年中は並々ならぬお引立を蒙り
有難く厚く御禮申上げます
どうぞ今年もよろしくお願い申します

共營者 田上

並木

JNT AUTO SE

2239 Bloor St. West (at Runnym
Toronto (Phone 766-4292)

謹賀新年

一九七一年元旦

味の素株式

745 Fifth Avenue,
NEW YORK, N.Y.

ニューカナデアン

THE NEW CANADIAN

一九七〇年度 特別号（三）

明日のために

門田廣志

ここはカナダ最南端に近いエリー湖畔の小さな町、シーダースプリングス。数前からの大農場として、一昔、二昔前には数家族の日系人も働いていたというマクイガン・オーチャード。

私は日本学生海外移住連盟の派遣団員として、本年五月から約十ヵ月の予定で実習している日本の学生です。大学での私の専攻は貿易。貿易の学生が何故農場実習などするのかと時々人に聞かれます。その時私はかならず次の様に答えるのです。「日本は他の多くの国家と全く異なつた文化、歴史を持つておりますが、国際化が進んだ現在、諸外国との交流は欠かせぬものであり、その為には、我々若い日本人が、より多く海外を知らねばなりません。」

一九六〇年代、日本が政治的、経済的に国際社会に登場したのを皮切りに、日本の大企業は海外に進出する様になり、又、ここ数年日本の驚異的経済成長に伴つて、海外企業の日本進出意欲は年毎に盛んになつております。日加間に於ても貿易の拡大、各種の企業合弁などが成立し、経済上のパートナーとなると共に、各種文化交流等により、経済的のみでなく、更に高次元の友好国となろうとしております。この様な日本の国際化に伴い、昔は一部の限られた人々のものでしかなかつた海外旅行が、一般庶民のものとなり、特に学生達は挙つて海外に出て行きます。それは良い事であり、否定すべきものではありませんが、数週間という短い期間で、単なる観光で終りがちであり、本当に外国を肌で感じ得る事が出来るかという点については甚だ疑問であります。

将来の日本、又世界の為に必要な真の海外認識は、長期間、一定地域に滞在し、異質民族と共に汗を流して働き、共に語り合うことによつて達成されると考えます。私達はこの様な意図のもとにカナダ、南米、豪州、アフリカ、イスラエル等に派遣され、毎日の生活の中から日本人のあるべき姿を考えようとしております。

私は国際化時代の頂点として海外移住を考え、これは諸々の国際関係の中で最も意義深い、人間性にあふれるものだと思います。元来海外移住という言葉から連想されるイメージは、永住、農業移住であります。それは過去百年に及ぶ日本人の移住の歴史を端的に表わすものであり、その時代に於ける正確な見方であつたでしよう。過去、南米大陸、北米大陸等に移住された先人達は幾多の迂余曲折を経ながらも農業を中心に各国の地域社会の発展に貢献し、その時代における歴史的役割を果した事はまぎれもない事実であり、海外移住の歴史として忘れてはならない事であります。

海外移住は個人の発想のみでなく、送出国と受入国の社会状態により起るものであり、双方の利益が一致した時に行なわれるべきだと考えます。そこで、現在の国際社会を見た場合、単に農業移住、永住のみで割切れ、又満足出来得るものでありましようか。否、私はそれを否定せざるを得ません。現在の世界の中で単なる農業移住者を必要としている国がどれだけあるでしようか。東南アジア諸国は人口過剰、食料不足に悩み、アフリカ、南米諸国は労働力はあるが技術、知識がないという状態であります。カナダも技術移住優先主義を貫いている事は周知の事実であります。

この様な中で、当然の様に現われたのが、政府機関による技術協力隊、民間の経済援助に伴う技術援助であり、企業進出、企業合弁の中に於る海外派遣社員等の形であります。これらは時代性に調和したものであると同時に、非常に危険な一面を持つ方法でもあります。巨大な資本力を背景とするこれらの方法は、ややもすると相手国の正常な成長を妨げ、一般民衆の反感を買う事も考えられます。そこで考えねばならないのは、活動の主体である各個人あるいは各団体がどの様な意識のもとに海外活動を行なうかであり、営利を目的とする企業体の中で、いかに相手国に寄与するかという事でありましよう。

抽象的な言葉ではありますが、国際友愛精神が私の活動基盤であり、今後益々増加するであろう諸々の海外活動の中で忘れてはならない事だと考えます。私は前述の様な新しい海外活動全てを海外移住であると考えます。一定期間、海外に生活の基盤をうつし、物、サービス、その他何らかの生産活動を行なう事は、長期短期にかかわらず、正に海外移住行為であります。過去の農業移住はその時代における最も価値ある移住形態であり、それが、より技術的且つ大規模に変りつつあると考えます。これらの海外移住、言葉を変えるならば人口移動のあり方を考える為には、身をもつて海外を、外国人を知る事が何よりも重要であると確信します。

私達今回の派遣団は「経済開発へのアプローチ」というテーマを選びました。日本の二十七倍の面積、世界屈指の森林資源、鉱物資源に恵まれたカナダが経済大国として発展する姿を想像する事は容易であり、当然でありましよう。しかし、過ぎ去つた七ヵ月を省り見て、今、このテーマに疑問を抱いております。現在の日本は自由諸国第二位の工業国となり、高度経済成長により国民の消費生活は豊かになり、農民でも麦を食べる人はほとんどいなくなりました。しかしそれと共に、高度の管理社会の中で、人間は機械の一部として働く様になり、ともすれば人間性の失われそうになる社会に反ばつを感じる様になり、各種の公害は日本全土を脅やかしております。

未だ多くの自然を残すカナダをどの様に開発するのか。彼等は本当に開発を望

[illegible]

リンゴの話

在米　加納久憲

日本ではアップルを「林檎」「苹果」「リンゴ」と書く。昔日本には無かつたもので、明治の初年米国の宣教師が持参したのを、その家に働いていた日本人が珍がつて喰べないでそのまま播いたのが東北地方に、リンゴが産業として栄える様になつた起源である。

私は若い頃ネブラスカで農場を経営し、牛、豚、家禽を飼育し妻は野菜を作つて自家用にし搾乳か仲々の仕事であつたから、年中忙しく一生懸命働いたのである。その頃は果樹には手が届かないので老年になつたら育種学を応用して新種を、また接木に依る改良種を作ろうと夢みていた。

十四年前にコロラド州の山の中に隠退して五段百姓になつたので種々の野菜を作り幼い果樹を植えた。雨が少ないから深さ百八呎の井戸の水でポンプ・イリゲーションをするのである。ところが三年前から桃、チエリー、梨、クルミ皆なり出し、今年は接木したジョナサン種のリンゴが初めて十個位成熟した。早種マキンタッシ種も中種のデリシャスも以前から成熟しているので私はとても嬉しく有難いと思つている。来年はスプレイをもつと注意し更に優秀な果物にしたく思つている。

私は日本で農大の学生時代、大正二年頃であつたろう、青森県下のリンゴ園と朝鮮のリンゴ園とを視察した。朝鮮は大陸的気候に近く大気も乾燥、冬もより寒いのでリンゴ栽培には東北地方より好条件の下にあり農業として有利に見えた。

私は果実ではマンゴウを一番好むが高級な果實はどれも美味で甲乙はない。米國にはブドウ、桃、リンゴ、梨、チェリー、オレンジ等上等な果物が沢山出来る。先年アリゾナ州ユマ市外の農園でザクロの美味しいのを試食し素晴しいと思つた。柿も六十年前に加大出身の藤井農学士が、日本に派遣され日本で優秀種を加州に輸入してから栽培され今では加州産の美味しい御所柿が全米各市の店で販賣されている。

白人はリンゴを生に好んで沢山喰べるので農家には大抵一、二本は自家用に植えている。リンゴは大昔黒海の東コーカサス地方に出来た。ここは白人種の發生地でもありコウケジアン即ち白人種が世界に拡がる時必ずアップルの種子を持つて行く事を忘れなかつた。日本では統計の上で果樹では柿の樹が一番沢山生えているが米国ではリンゴである。リンゴは寒い地方が好きで、フロリダに移植試験したが暖かいので害が来たと思つて開花遅れた

が實が成熟した
の試験報告が
ていて、常夏の
移植したアップ
になつたと
リンゴはワシ
アップルバー
るが、ネブラ
二世三好帝二氏が
カ州オマハ市の
園を仲々大規模
功している事は
である。
クリスマス祭
家庭でアップルが
しいのを喰べる
う。

[illegible]

トロント 富田穂積

バンクーバー 大堀 襄

謹 賀 新 年

昨年は万博で多数の方々にご愛顧をいただき感謝に耐えません。

本年も舊に倍するご支援並びにご指導の程をお願い申上げます。

CP Air

トロント 362-5371

バンクーバー 684-7144

謹賀新年

佐近 文次郎

家族一同

祝聖誕

賀新年

和田聖公

DR. SEIKO WADA
c/o Kono
901—6th Avenue,
Seattle, Wash. 98104

謹賀新年

金光登

かよ

112 Turman Street,
Mineola, Texas, USA.

謹 賀 新 年

舊年中の御愛顧有難うござ

本年もよろしく御引立を

お願い申し上げます

Season's Greetings

輸出入業、味噌、醤油製造業

バンクーバー市

天野商

祝聖誕 賀新年

阿部 善太郎
614 Rose Street, Kamloops, B.C.

亀ヶ谷 茂平
千恵
P. O. Box 231, New Denver, B.C.

奥村 三郎
P.O. Box 235, New Denver, B.C.

竹中 仁三郎
久利子
P.O. Box 63, New Denver, B.C.

安井 久助
P. O. Box 154, New Denver, B.C.

吉田 龍一
喜美
P.O. Box 204, New Denver, B.C.

宮澤 八郎
1386 East 21t Ave., Vancouver 10, B.C.

熊谷 喜代志
しづゑ
家族一同
454 Garry Street, Box 163, Steveston, B.C. Phone 277-3465

佐藤 傳
英子
[illegible] Victoria Drive, Vancouver 16, B.C.

二階堂 源作
家族一同
3691 West 23rd Ave., Vancouver 8, B.C.

ビーシー州 グリーンウッド
渡邊 順次
コト
電話 四四五—六五一三

木村 岸三
[illegible] West 30th Ave., Vancouver 8, B.C.

佐藤 匡
壽美子
家族一同
3173 East 29th Ave., Vancouver 12, B.C.

角 知通
（旭竹）
家族一同
4188 Gladstone St., Vancouver 12, B.C.

上代 文雄
静枝
108-1089 Graveley St., Vancouver 6, B.C.

田中 虎一
同 千代
家族一同
1690 Matthews Ave., Vancouver 9, B.C.

林 太郎
家族一同
[illegible] Garry Street, Steveston, B.C. Phone 277-[illegible]

村尾 勝次郎
家族一同
301 Chatham St., Steveston, B.C. Phone 277-2162

向井 精四
貞子
家族一同
1162 Railway Ave., Richmond, B.C. Phone 277-7275

祝聖誕 賀新年
松尾 新一
家族一同
971 Berry Road, Richmond, B.C. Phone 277-7261

坂本 [illegible]之助
[illegible]枝
家族一同
1188 Railway Ave., Richmond, B.C. Phone [illegible]

堂前 信夫
久栄
家族一同
1182 Dunford Road, Steveston, B.C. Phone 277-7948

小川 幸之進
りん
2273 Whitman Ave., North Vancouver, B.C.

謹賀新年
バンクーバー
廣島クラブ

祝聖誕 賀新年

青木
同
家

祝聖誕 賀新年

西岡 榮次郎
小菊
デビッド・勝己
ダニタ
フランク・文輔
ルビー
メリッサ
772 Richmond St. West, Toronto, Ont.

神廣 洪一郎
久
沖廣 ちせ
483 Evans Ave., Toronto 520, Ont.

謹賀新年

小谷 敏夫
1478 Queen St. East, Toronto, Ont. Phone 461-1394

上田 武雄
美江
598 Crawford St., Toronto 4, Ont.

高島 専次
照子
Apt. 209, 30 Gilder Drive, Scarborough 702, Ont.

祝聖誕 賀新年
小山 登
同 ヤスエ
225 Rushholme Road, Toronto 174, Ont. Phone 533-5251

上出 梅吉
90 Glenforth Road, Willowdale, Ont. Phone 223-0640

謹賀新年
紙上を以てごあいさつ申し上げます
三浦 宗兵衛
せい
151 Northwood Drive, Willowdale 442, Ont.

謹賀新年
森 助五郎
Apt. 210, 19 Crayford Drive, Scarborough 705, Ont. Phone 755-3543

中村 源松
家族一同
185 Emmer Road, Toronto 341, Ont.

祝聖誕 賀新年
川尻 岩一
とう
646 Runnymede Rd., Toronto 329, Ont.

祝聖誕 賀新年
西村 正一
登美
16 Queensdale Ave., Toronto 259, Ont.

謹賀新年
併て御健勝と御幸福を乞う
一九七一年元旦
大西 乙吉
32 Dundas St. West, Toronto 133, Ont.

クリスマスと新年を心よりお祝い申し上げます 尚今年も相變らず御交誼のほどお願い申上げます
佐々木 勇二
榮代
14 Gainsborough Rd., Toronto 258, Ont.

Merry Christmas & Happy New Year

"Don't be afraid! For I am here with good news for you, which will bring great joy to all the people. This very night in David's town your savior was born—Christ the Lord!" (Luke 2:10).

St. Andrew's Japanese Anglican Church

at ST. ALBAN THE MARTYR.

CHURCH MEMBERS AND IT'S GROUPS

REV. P. KEN IMAI, B.A., B.D., S.T.B., M. TH.

Howland and Barton Avenue, Toronto

祝主聖誕 謹賀新年

『視よ、この民、一般に[illegible]る喜びの音信を我汝らに[illegible]ダビデの町にて汝らの爲に[illegible]給へり。これキリスト[illegible]』（ルカ[illegible]）

トロント市ハウランド及びバートン街角

聖アンドリュー日系[illegible]

司祭 今[illegible]

信[illegible]

教会[illegible]

謹賀新年

晩香坡佛教會

開教使 松本道念

VANCOUVER BUDDHIST CHURCH
220 Jackson Ave., Vancouver 4, B.C.
Phone 253-9902

謹賀新年

ステブストン佛教会

婦人会
壮年会
日曜學校
開教使 高畑祟導

436 Garry Street, Steveston, B.C.
Box 9, Phone 277-2323

謹賀新年

柔道倶楽部
同後援會

ステブストン
ステブストン・コミュニティー・センター内

主の御降誕を祝い
合せて新年を壽ぎます

華道竹屋流正尙會會員一同

家元 桑原正尙

2417 Marcietta Ave., Montreal, P.Q.

祝聖誕 賀新年

オカナガン
日系合同教會

牧師 小野義雄
信者一同 婦人會
二世教會 日曜學校
ミッドウェイ、グリンウッド
ニューデンバー信者一同

OKANAGAN JAPANESE UNITED CHURCH
Highway 97 N., R.R. 2, Kelowna, B.C.

祝聖誕 賀新年

併せて皆様の御健康と
御多幸を祈る

上田伊八
鎮女

Mr. & Mrs. I UYEDA
3463 Trafalgar St., Vancouver 8, B.C

謹賀新年

ステブストン
リッチモンド
日本語學校

先生一同
父兄維持會

436 Garry Street,
Steveston, B.C.
Phone 277-2323

Merry Christmas
and
A Happy New Year
Japanese Language School
of Montreal
5250 St. Urbain St., Montreal 151
Telephone 273-7921

謹賀新年

一九七一年 元旦

モントリオール日本語學校

校長 岡田眞治
教員 西條邦緒 山藤昭夫
江波戸行則 井上かの子
父兄会々長 柴田隆典
父兄会一同

謹賀新年

ニューデンバー佛教會

New Denver, B.C.

謹賀新年

鋼力不思議の初日の出
仰ぐ今日こそ目出度けれ
いつにても無常の風はふかばふけ
いそぎもせねどおどろきもせん 合掌

大辻喜兵衛
同 りと

775 Victoria Dr., Vancouver, B.C.

三年の日本滞在を終えて去る十月二十七日帰加しました。これからカナダの日系人特に一世の方々に奉仕したいと祈り願っています。
皆様の上に神の祝福を祈ります。

棒山純 同満喜

11036 Swan Crescent, Surrey, B.C.

祝聖誕 賀新年

長老教會日本人部

牧師 堀崎房吉
信者一同

Japanese Congregation of R.C.K. Presbyterian Church
6226 Godfrey Ave., N.D.G. Montreal, Que.

謹賀新年

ニューデンバー

New Den

Season's Greetings

NAKAMURA FLORIST
Vancouver, B.C.
3458 Dunbar Street,

謹賀新年

旧年中の御愛
相変らず御引
晩香坡市ダンバー

中村

中村
同

謹賀新年

森田

3498 West 8th Ave., Vancouv

祝聖誕 賀新年

モントリオール
日系人合同

牧師 岩
信徒

Montreal Japanese United Church
Phone

三番目

ビーシー州 妙子

『ママ、ママ、ベビー・パウダーが降って来た』と八才になる息子がいう。

いつも面白いことを云うと思う。なるほど窓外に目をうつせば粉のような雪が音もなく真直ぐに落ちている。

この子がベビー・パウダーを使わなくなって何年になるのだろうか。時々、タンスの引出しの中でお目にかかる当時の残り物ニカン三カン、もつたいない残り物と思う。いかに戦後の物資不足の中で暮してきた自分とは云え、こうも買い溜めが好きであったとは！いまだにベビー・オイルの残りは手の荒れた時に使わせてもらっている。

三番目の子として生れて来る時この子の父は『もう少し待てよ』と冷や汗をたらたら流したのに、親の云うことはきかないで、車の中で威勢のよい産声をあげたのはよかつたけれど、腸が人一倍弱くて寝ても起きてもピイピイと泣いてばかりいた赤ん坊時代を思い出す。上の子達よりもベビー・パウダーは倍ぐらい余計に使ったように思う。生れた時から少しの食べ過ぎも直ぐにひびいた彼の腸も最近は丈夫になったようであるが、余りにも食量のセーブをしすぎたせいだろうか、小さい細い身体である。

この頃では兄貴に負けない位食べて平気である。レストラントに入れば『ミルク・フォー・ベービー』と云われスクール・ナースからは『スモール・ボーイ』と呼ばれ、受け持ちの先生からは『リットル・ファーマー』と云われ、いつも来られるミセスからは『こまい子は元気ですか』と云われる。彼れにしてみれば、なんともかんともやりきれない気持のようである。

小さくても『オールドだから』と胸を張る息子等に幸あれ！

『独酌』

角 如竹

ストーブの火の順調に火の音す

天に星華やぎ除夜の端に光す

独酌の除夜更けまさる程に酔ひ

Season's Greetings
and
A Happy New Year

MONTREAL BUDDHIST CHURCH
5250 St. Urbain St.,
Montreal 151, Que.
Phone 273-7921

謹賀新年
一九七一年元旦
モントリオール佛教会
白道会 婦人会
壮年会 ダーナクラブ
ワイビーエー
ジュニア・ワイビーエー
開教使 岡田法眞
補教士 安井彰圓

祝クリスマス
謹賀新年
南部アルバタ日系合同教会
牧師 ウイリアム・ハームス
信者 一同
二世グループ
サンデー・スクール
Southern Alberta Japanese United Church,
821—9th Ave. North, Lethbridge, Alta.

謹賀新年
一九七一年元旦
在ウイニペッグ
日本國總領事館
總領事 林 知彦
領事 田中英二
副領事 山崎武紀
江島勝次
廣田文枝
趙 金堂
ジュディス・ハント
萩 芳男
CONSULATE-GENERAL OF JAPAN
301, Tribune Building,
257 Smith Street, Winnipeg 1, Manitoba.

謹賀新年
一九七一年元旦
在ヴァンクーヴァー
日本國總領事館
總領事 堀 新助
他 館員一同
CONSULATE GENERAL OF JAPAN
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1177 West Hastings Street
Vancouver 1, B.C., Canada
Phone 684-5868

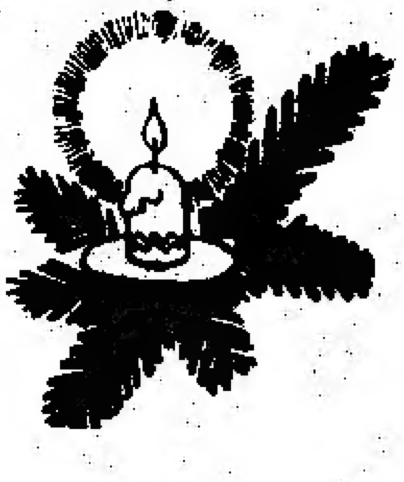
謹賀新年
昭和四十六年元旦
在カナダ日本國大使[館 — cut off]
特命全権大使 近藤晋[— cut off]
外 館員一[— cut off]
EMBASSY OF JAPAN
75 Albert Str[eet — cut off]
Fuller Build[ing — cut off]
Ottawa 4, Ont. Cana[da — cut off]

謹賀新年
モントリオール銀[— cut off]
外國部(オンタリ[— cut off]
BANK OF MONTR[EAL — cut off]
International Banking-Ont[— cut off]
50 King St. West, Toronto 1, [— cut off]
Phone 867[— cut off]

Thurs[day — cut off]
1184 Dover Drive,
Chomedey,
Laval, Quebec
Phone 866-3429

謹賀新年

一九七一年元日



モントリオール日本人商工會（二金會）

祝聖誕 賀新年

山本雪子
笑
[illegible] Ave., Montreal [illegible]

田口善一
文子
5?61 - [illegible] Ave., Montreal 40?, P.Q.

浅江貞一
静枝
1230 Bannantyne Ave. Apt. 17, Verdun 204, Que.

西尾逸平
同 はな
4630 Melrose Ave., Montreal 261, P.Q.

宇野およし
6741 - 9th Ave., Montreal 405, Que.

渡邊きよ
家族一同
3112 [illegible] St., Montreal 427, Que.

竹田寅雄
家族一同
40 [illegible] St., Farnham, P.Q.

謹賀新年
小野林蔵
同 とら
小林博愛
同 あや子
家族一同
1134 Dover Drive, Chomedey, Laval, Quebec

謹賀新年

在エドモントン
日本國領事館

領事 片岡光太郎
副領事 松尾澤丈敬

CONSULATE OF JAPAN
500 Toronto-Dominion Bank Bldg.
10004 Jasper Avenue,
Edmonton 15, Alberta
Tel. 424-5711

Tel. 422-3752

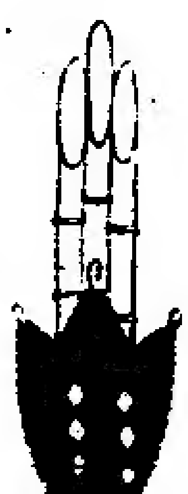
謹賀新年

在モントリオール
日本國總領事館

總領事 浦部勝馬
外館員一同

THE CONSULATE GENERAL OF JAPAN
Suite 2001
1155 Dorchester Blvd. W.
Montreal 102, P.Q.
Phone 866-3429

謹賀新年



宮本食料品

モントリオール市
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MIYAMOTO PROVIS
5997 St. Hubert
Montreal 326,
Phone 27

謹賀新年

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ケローナ佛教會

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佛教青年会
佛教日曜學校

バーノン佛教會

カムループス佛教會

佛教婦人会
佛教壯年会
佛教青年会
佛教日曜學校

謹賀新年

天理教カナダ教会

會長 大倉トミ

カナダ教會直屬

天理教グランヴィル教會

會長 國領 實

婦人會

青年會

よのもと會・カナダ會

Canada Kyokai—160 Gracefield Ave., Toronto 389
Granville Kyokai, 2769 Cambridge St., Vancouver, B.C.

祝聖誕 賀新年

伊藤 薫

つる

R.R. No. 2, Stafford Road, Kelowna, B.C.

太地 農吉

ゑみ

R.R. 1, Winfield, B.C.

祝聖誕 賀新年

三輪 猪熊

Vernon, B.C.

謹賀新年

ケローナ日本語學校

教師一同
生徒一同
維持会

1089 Borden Avenue, Kelowna, B.C.

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Full Line of Commercial Fishing Gear
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一九七一年元旦

日加貿易株式會社

ナイロン漁網

漁具付屬品一切

謹賀新年

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お願い申し上げます。

みかど商[…]

夏原
小柳
ジャング・[…]
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VANCOUVER, B.C.

謹賀新年

旧年中の御愛顧誠に有難度く[…]
り御健康と御幸福を念じ上げ[…]
本年もよろしく御願い申し上[…]

クラウン生命保險会社

矢田源一[…]

晩市西ジョージャ街一五[…]
電話 六八二―六五[…]

謹賀新年

江畑忠吉
P. O. Box 611, Raymond, Alta. Phone 752-3191

鶴島寅三
久子
家族一同
P. O. Box 394, Raymond, Alta. Phone 752-3616

寶崎惣吉
家族一同
P. O. Box 425, Raymond, Alta. Phone 752-3243

池田アヤノ
弘
春子
P. O. Box 669, Raymond, Alta. Phone 752-3651

今橋種吉
アヤ子
家族一同
P. O. Box 439, Raymond, Alta. Phone 752-2046

上増ヒデ
家族一同
P. O. Box 510, Raymond, Alta. Phone 752-3445

勝田芳夫
美佐
P. O. Box 378, Raymond, Alta. Phone 752-3486

川出静一
静代
家族一同
P. O. Box [illegible], Raymond, Alta. Phone 752-[illegible]

北川平蔵
家族一同
P. O. Box 96, Raymond, Alta. Phone 752-[illegible]

北川増次郎
家族一同
P. O. Box 96, Raymond, Alta. Phone 752-3430

小林喜代松
家族一同
P. O. Box 485 Raymond, Alta.

松野ハル
家族一同
P. O. Box 90, Raymond, Alta. Phone 752-3029

松木正雄
大陸
セツ
P. O. Box 213 Raymond, Alta. Phone 752-3618

宮内静夫
トミ
家族一同
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村木清一郎
笑子
家族一同
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中川りつ
雲永
家族一同
Welling, Alta. Phone 752-2153

中濱政枝
P. O. Box 155, Raymond, Alta. Phone 752-[illegible]

西田義蔵
治江
P. O. Box 99, Raymond, Alta. Phone 752-[illegible]

西山幸平
家族一同
P. O. Box 585 Raymond, Alta. Phone 752-[illegible]

大石實義
チヨ
家族一同
P. O. Box 261, Raymond, Alta. Phone 752-3400

大坂スミ（メリー）
家族一同
P. O. Box 131, Raymond, Alta. Phone 752-3181

猿渡愛子
家族一同
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杉山静一
歌
家族一同
P. O. Box 164 Raymond, Alta.

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P. O. Box 27, Raymond, Alta. Phone 328-5067 (Lethbridge)

高口きみ
家族一同
P. O. Box 109, Raymond, Alta. Phone 752-3207

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家族一同
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八谷清太郎
P.O. Box 495, Raymond, Alta. Phone 752-[illegible]

山崎恭之助
シゲ
家族一同
P. O. Box 632, Raymond, Alta. Phone 752-3452

砂田ユキ
實
正人
ミヨ子
P. O. Box [illegible], Raymond, Alta. Phone 752-2041

岩浅伊都
外一同
Mrs. [illegible], Lethbridge, Alta.

宮一木好彦
さえ子
P. O. Box [illegible], Taber, Alta.

宮内芳衛
スイ子
[illegible] Ave. S., Lethbridge, Alta. Phone [illegible]

鹿又喜代四
美好
P. O. Box [illegible], Taber, Alta. Phone 223-[illegible]

謹賀新年

私共 家は左記の新築住宅に移転致しました故宜敷く御愛顧の程をお願い致します

一月元日

佐藤秋三郎
妻 同 八重子
長男 同 フランク真雄
710—16th Street South, Lethbridge, Alta.

謹賀新年

カルガリ日系人会
Site No. 7, Box 37, R. R. 4, Calgary, Alta.

R. NAKAGAMA CO., LTD.
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Lethbridge, Alta.
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カナダ代理特約
キッコーマン醤油直輸入店

直輸入商 中[illegible]

祝聖誕 賀新[illegible]
旧年中の御愛顧を謝し
本年も倍旧のお引立を[illegible]

祝聖誕 賀新年

アルバータ州コールデール
日白合同聖公会
ANGLICAN PARISH CHURCH OF T[illegible]
The Rev. Canon G. G. Naka[illegible]
中山吾一

祝聖誕 賀新年

和洋雑貨食料品
並進物用品一切
佐久本
店主 佐久[illegible]
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NEW CONFECTIONE[illegible]
Mr. and M[illegible]
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Phone 327-1670

ニューカナデアン

THE NEW CANADIAN

一九七〇年度 特別号(二)

北歐の奥深き空

齊木千九郎

梅月さん、お手紙拝誦しました。奥さんをなくされてからの一人ぼつちの生活を仙人のように枯れた筆致で淡々と書いて来られた行間に、亡妻を想う情がにじみ出て居て感銘しました。「……妻が遺してくれた老いた猫、熱帯魚、それに鉢植の草木、そしてその中でひとりで運、夕食をゆつくり食べて新聞を見てピアノを一寸叩いて……云々。」よりよき半身と言いますが、何十年つれそわれた好伴侶を喪われ、今年はひつそりと一人つつましく年を送り新年を迎えられるあなたを思い浮かべて居ります。

メキシコの村上さんのこと種々御配慮頂き有難うございました。（村上功氏夫妻と娘さんが六月上旬トロントに来られたとき拓植総領事御夫妻に色々とお世話をかけたことなど—梅月記）

同氏はトロントを訪れたあとデュッセルドルフへ来ることも考えていたようでしたが、小生が急にボンに転勤になりました為め当地来訪を他日に延ばしたようです。その後便りがありませんが、娘さんの結婚のこともきつと順調に行っているのでしよう。若い人達が幸せな人生をおくつて行くことを心から祈りたいと思います。

私もお蔭で元気にやつて居ります。六月にボンに参り、例のブラント首相の東方政策の展開で、八月に独ソ条約の調印が行われ、又最近ポーランドと話がまとまつて独・ポ条約の調印にブラント首相が明日ワルシャワに飛立つと言つた情勢の進展ぶりを現地でつぶさに体感して居る次第です。戦後膠着した欧州情勢が、四半世紀を経て漸く動き出して来たと言つてよいのでしよう。そう言つた意味で独ソ条約締結は種々な面に於て歴史的な意義を将来もつことになるのでしよう。ソ連の主張する欧州の現状を尊重し又ポーランドとの間にオーデルナイセの国境を認めることに対しドイツの国内に於ては現政府の敗北主義として批判する階層もないではありませんが、現状を認めなければどうにもならない情勢に、やり切れなさを感じていたドイツ人の多数は、ヒトラーの罪を償わねばならないと述べて敢然と東欧との関係調整に乗り出したブラント首相の決意を半分危惧半分共感の念を以て見守り、今後の情勢の進展をかたずをのんで見守つているようです。

フランスに栄光を齎らした巨星ドゴールも遂に亡くなりましたし、七十年代の幕明けと共に世界歴史の舞台もだんだん変つた筋書を展開して行くことでしよう。

日本も戦後一所懸命に復興に励み国力の振興に努力した甲斐があつて国民総生産では世界第三位とまで言われるに到り、そうなると種々各方面で「経済的・余りにも経済的」と言うことで風当りも強くなつております。国際関係も[illegible]ぶれて困惑している時は同情もされ可愛がられもしますが、羽ぶりがよくなつて来ると何かにつけひがまれたり、えせまれたりして悪口を言われるようになること正に人間関係の縮図と言うよりも拡大図に似たところがあるようです。今迄は食べて行き生きて行く為に経済第一でやむを得なかつたにせよ、これからはよほど考えて節度のある生き方をして行かないと難かしいことになるのではないかと感ぜられます。折りも折り三島由紀夫の切腹事件が起つて当国に於ても大々的に報道されセンセーションを起しました。あたかも当地において例の真珠湾攻撃映画「トラトラトラ」の上映中の時期でもあり、人に会うと三島の話で持ち切りでした。三島の行為は狂気の沙汰と言われ、暴挙と言われ或るいは彼の美学の到達点等と毀誉褒貶様々ですが、この事件で自衛隊や日本の社会が案外に健全であることが証明されたと説く人が多いほか、心情としては三島のやり切れなさに共感を覚えると言うドイツ人の友達もいなくはありません。いずれにしても三島の[illegible]が[illegible]辺にあつたにせよ戦後[illegible]アンスで課題を考える素材を人々の心のすみに残して行つたように思われます。

今年の冬はゆつくりと訪れて来るらしく未だ雪も降りませんが、空はどんよりとして北欧の暗い、奥深い眺めを見せています。カナダの冬が凛然と言うか、すつきりした感じであるに対しドイツの冬はどろりとした陰欝な感じが致します。この冬籠りの中にカントやヘーゲルの哲学、ゲーテやシラーの文学、そして今年生誕二百年をむかえたベートヴェンや（この夏カラヤンの第[illegible]交響楽を聴いて感[illegible]）[illegible]す。これからの永い冬籠りには、[illegible]を読む門前の小僧にならつて先人の思索の真似事でもしようかと思つています。何かよきヒントあらばお教え下さい。

な本年は奥様の喪中と拝察しますので、あなたには年末年始の御挨拶は御遠慮致します。

妻はこの年末に、残して来た子供達に会うため一寸日本へ帰りますので私もひつそりした正月を迎えることになります。妻からもよろしくと申して居ります。呉々も御健康に御留意下さい。不一。（十二月七日）

もぐら男ヂョン

與志麿

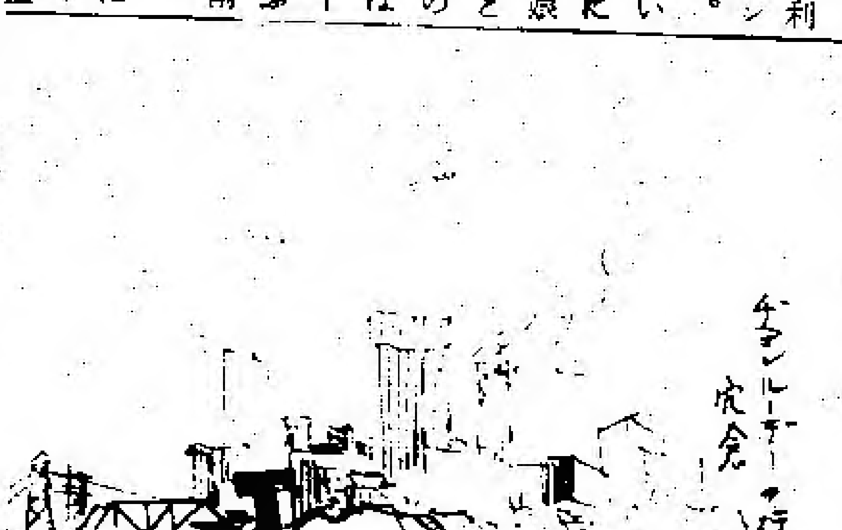
第二次大戦が終つてから間もなくカナダ政府管理下の戦時中の仮住居タシメ村の閉鎖が決まり一九四六年の夏、想い出懐かしいホープの谷を出てムースジョウのホステルに一冬を過ごし翌年の春ウィニペッグ市に移り住んで以来数えてみると二十三年になる。

その頃再定住で第一の悩みは家不足、私のような子供連れには借家は不可能に近かつた。まして終戦後の日系人の受け入れには何処の州でもあまり喜ばなかつた。それでも郊外で不便な所ではあつたが運良く住める家があつて四年間辛棒した。間もなく子供が入学するので騒しい冬が案ぜられ思い切つて現在の家を買つて落ち着いた。

地理的にはウィニペッグの中心からバスで十五分間とかからないし學校の近いのが気に入つた。家の前方にはシーエヌ鉄道に沿つて数百エーカーに及ぶ市有の空地。その昔レンガ会社が土を掘り下げたとかでところどころ池になり灌木が茂り秋ともなれば蒲や茅の穂が風情を添える。湿地で湿気があるせいか春の芽吹きも早く珍らしい鳥も来るし夏には蛙の音楽も聞かれる。古池には鴨やカモメが浮かぶことも珍らしくはない。家の横側は街路に沿つて市の空きロットが広がつていた。私は年一弗を払つて一ロットを借り好きな野菜作りまでしたこともある。

こんなふうに書いてゆくと公園地帯を思わせるかも知れないが、決してそんな気のきいたものではなく、此処はその広大な荒地を利用して定められた市のダンプ（ごみ棄場）なのである。

その頃の或る天気のいい日曜日の朝、いつもの様に歩きはじめたばかりの末娘の小さな手を引いて青々とした草を踏んでこの荒地の小高い丘を散歩し、帰りはいつもとは反対の方向に下りて行つたが、ふとそのふもとに見知らぬ男が土を割つている処に出くわした。このあたりに家もないのにと不審に思つたが、よくみると北を背に土が大きく盛られ南向きに傾いた戸口が目についた。中にストーヴがあるのだろう、古びたパイプが土の中から突き出ている。ひろい集めたスクラップの板が積まれ木桶がある。戸口の前に厚い古板で作つたベンチがあり洗つたナベやペールがほしてあつた。どうやらこの男が穴倉の主人公らしい。あとで近所の人に聞いてわかつたのだが、この男はヂョン・ルーデーと言つて此処に住んでいるということだつた。最近になつて新聞や雑誌に



[illegible]は
二十五才。
民としてカ
一次大戦
帰還し、
としてカ
り歩き一
時代に貸
以来、彼の
つた その
名あまりの
で拾い集め
建てて住
景気回復と
ち退いて行
り残された
身についた
ホステルの
ームで余生
なのに今な
いる。
私の家の
かり変つた
め立てられ
建物が立
と化してし
口のステン
の鳴声を
をし
む
も並歩の余
ドーザーに
日も余り遠く
この稿を書く
ねて見ようと
が不在だつた
高齢と物価
をあげている
他所にヂョン
平和な生活は
のか——。土
小屋の彼方に
て最近とみに
イエペッグ市
そびえていた

あけまして おめでとうございます。

世界第6位の航空会社に成長しました。
「鶴の翼」は今年も大きくはばたきます。

日本航空は[illegible]方の多大なご支援により[illegible]ＩＡＴＡ集計の運送実績において、[illegible]は上位20社中最高を記録し、ＩＡＴ[illegible]社中、前年の第8位から一挙に第[illegible]いたしました。

一方、昨年は他社にさきがけたモスクワ線の新設、さらにグアム線の開設により、世界主要36都市・24か国を結ぶ一大航空路線網を築き上げました。

今年も、皆さまのご期待に添うべく、6月よりサンフランシスコ・東京間に、「747ガーデン・ジェット」就航、さらに7月にはニューヨーク・東京を結ぶ大圏コースの直行便運航をそれぞれ予定し、サービスの拡張、強化を計ってまいります。

今年も、日本航空を[illegible]お引き立て[illegible]ださい。

日本航空
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Toronto 110
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この小さな子の大きな未来

お子さまの[illegible]
お子さまに童話を読んで[illegible]
そんな[illegible]
欠かすことのできない[illegible]
また近ごろのお子さまの[illegible]
私たちおとなに[illegible]向上
電子オルガンですぐドレミファ[illegible]
マスターしてしまいます
もちろんラジオやテレビは
ご家庭にいろいろな話題や[illegible]
暮らしを豊かに彩って[illegible]人気もの
[illegible]の生産累計5,000万台、
テープレコーダーも1,000万台
テレビも1,800万台突破を
記録した[illegible]は、すでに
お子さまとは仲のよいおともだちです

もっと大きな夢を求めて

[illegible]
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最新のエレクトロニクス技術を駆使し
つねに画期的な新製品の
研究に挑む[illegible]は
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世界[illegible]余の工場[illegible]
新しい電化製品の開発を通して
広く世界[illegible]
[illegible]

謹しんで新年の
お喜びを申し上げます

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オンタリオ政府の税金補助計画は老齢者を助けています。すでに二十三万人以上に小切手が發送済みです。まだ多くが更に補助をうけることになります。

タキスを支拂うことは誰もがつらいことです。これらの老齢者のように、特殊の人たちには尚更そうです。彼等は財產税の增額で苦しんでいます。

彼等の負担を輕減するため政府は新計畫を實施しました。それは老齢者に對す一九七〇年度租税補助、呼ばれます。

この計畫下に老齢者ーすなわち政府から投資所得追加金をうけている者ーに彼等の租税又はレント費支拂いを手助けするため最高百弗が支拂われます。

オンタリオ州を通じて二十三万人以上が合計千七百万弗の恩典をうけることになります。

老齢者に對する一九七〇年度タキス援助は租税負担を軽くする直接的な手段であり、重要なことであります。

GOVERNMENT OF ONTARIO

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賢者は人道を憂い以て社会道徳を教う。
学者は人の道を説き以て国家繁栄を計る。
医者は病源を憂い以て人の健在を計る。
農夫は栽培を憂い以て農産を計る。
誠の信者は唯一の神を崇拝する。
世界平和の礎石又其信仰にありき。

オークビル 佐野繁一

祝キリスト降誕 賀新

天に栄光 地に平和 家庭

セブンスデーアドベ

日系人

牧師 柴田

教会員

感謝

一九七〇年度の救霊運動に御協力して有難うございました。日系人会、オンタリオ地区では百十万弗を越え界奉仕資金に加えられました。世界が手をつないで助け合っているこの運動下さった皆様に特別な神の祝福が、降誕祭をりますようにお祈りいたします。

19 Mortimer
Toronto 6,

謹しんで
クリスマと新年を
御祝申上げま

昨年中の日系同胞よりの誠意ある御厚し厚く御礼申し上げます
日系皆様の御健康と平福を祈ります

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ハットライト部落

ウ市　中村　敏

マニトバ州やアルバータ州に住んでいる日系人はハットライト宗派の人たちをよくみかけるものと思う。

彼等は、男は黒色の服　女は主にポルカドットのバブレカの頭巾と地味な長いスカートをはいている。

この宗派の生活様式はちよつと時代遅れで、しかも閉鎖的集団生活をしている。彼等は反戦主義者で、信仰に生きて平和を求め、ロシアから追われてきたドイツ系人である。

私は仕事のことでハットライト集団農場へでかけることがある。先日も二世のヒナ鑑別師のアイ君とウイニペッグ市から西北百二十マイルのニパワ町近くにある同族のコロニーに鑑別に出かけた。朝八時には用意ができるというので六時に出発した。二、三マイルの遠方から、それと判断できる集団建物が密集している彼等の部落がみえる。

そこにはギースが幾百いっぱい、真白くなつて群れている。それが二ヶ所に別れてあり、合計一万羽余という。早速新築のハッチリーに入ると、四人の十七八才の娘たちが例の頭飾りと長スカートに白い靴下と焼ゴールの靴をはいてヒナを出してくれた。

私はラジオを聞きながら仕事する習慣なのであるが　ここではちよつと気が引けるので許可を得ようとヒゲを生やした主任の男に聞くとよいという。しかし九時半になりコーヒータイムの時にとりに行けとつけ加えた。九時少し前、子供たちがぞろぞろと学校に通う途中、私たちの仕事をほしそうにみて通る。彼等が学校に入つてしまつてからラジオを開け、ということだつたと気付いた。

彼等の日常生活には新聞もラジオも、もちろんテレビもないし、レイジャーなどあろうはずはなく、ただ宗教を守り農業にいそしんだ労働生活で　生を送るのである。子供たちにもこれを強要するのであるが、若い青年男女はラジオの音楽を聞きたくてやり切れぬらしい。自動車についたラジオをみると　子供たちがたちまち集つてくる。

コーヒー・タイムになると　四人の娘さん達は婦人として大形の湯わかしにコーヒーを入れ、木箱にハム・サンドイッチを持つてきた。朝の休み時間にサンドイッチなど食べたこともない私だつたが、娘さんの食欲につられて手を出した。間もなく木箱は空になり、休みがすんでラジオをかけると、娘たちは音楽に替えてくれという。楽器をプレイできるかと聞くと、できないが聞くのは好きだという。ダンスはやるかと問うと、ほんの少しばかりと残念そうな表情だつた。

私はハーモニカは吹奏できるというと、急に明るい顔になつて聞かしてくれといい、外界のニュースを知ろうと盛んにコビをふりまく。中老の私にさえ、そんな態度だから、二十台の青年だつたら恐らく悩殺されることだろうと思つた。その様子をみていたヒゲ男の主任は『もう仕事をやつて貰いたい』と催促し、娘らを追いやつてしまつた。

早朝から仕事するハットライトは十一時半になるとランチをとる。一緒に食堂に行くとまるでコミュニチーホールのような大廣間。既婚夫人らが食事の用意をする。料理道具の大きいのには驚いた。十八家族、八十六人の大世帯とあれば、或は當然のことかも知れない。婦人たちは私たちに挨拶一つしないで黙々と働いているが、時折珍しそうに視線を送る。

手製大型テーブルが六台男ばかりの席につく。婦人と娘はそれぞれのテーブルで食事をする。子供たちは次のルームであるが　何人いるのかわからない。ミスターがドイツ語で小さい声で食前の祈りをやる。パンを取ろうと手を出したのを急に引き込め、神妙に手を合わせたが、向う側の青年がにやにや笑つていた。米の入つた野菜スープ、肉をコックした料理はおいしくなかつた。年頃の娘たちは食事中、なんども私たちを見てはにやつと笑う。外界の男性とは絶交されている彼女たちが、未知の男たちに憧がれていることが想像できる。休みはサンデーだけであり、レイジャーは全くない彼等は時たま両親につれられて町に買物に行くのが唯一の楽しみらしい。

映画もみるでなく、ほしい物は買えない。自分のお金というものを持たないからである。結婚の相手はやはり同族であつて、それをさがす一つの方法は、若い男女のグループが、同族の他の部落を訪づれて知り合うということだそうだ。時には米國のサウス・ダコタ州のコロニーにまででかけるらしい。

食事を終えるとお祈り。外に出てみると多くの建物が新築されてあり、堤防が先方にみえるので何かと聞くと、約十五エーカーの廣さの人工湖をつくり　その中にギースを飼育しているとの説明だつた。すばらしい建物の間に農具機械が並んでいた。トラクター六台、一台が一万二、三千弗もするコンバインが三台　フロントエンド・ローダー等々があり、大きな資財である。ニワトリが二万五千羽、ブタ八千頭、ギース一万羽、土地は千八百エーカーでコロニーとしては小さい方だが、畜産方面でうまくやつている様子だ。

このコロニーは他の部落から分家してからまだ六年というのに大した発展ぶりである。

午後三時にまたコーヒータイムでハム・サンドイッチが出た。相変らず娘たちは食欲旺盛である。顔に似合わず手の節々はゴツゴツしていて男のようである。五時ごろ約一万八千羽余りの鑑別を終えると、ヒゲ男が『夕食をすませて帰るよい』とすすめたので例の食堂に入つた。

やわらかくておいしい肉が出て、パンフライ・ポテトもあり、私たち二人はかなり食べたが、彼等の食事の早いのにはおどろくばかり。口中の肉をほとんど丸のみにしないとおくれ勝ちだつた。彼等の生活はそれで彼等がよいとしてつづけていくのであり、私たちは忙しい生活ながらそれを生業として楽しんでいるのだから、おたがい満足的な途をたどつていく他ないかなと、アイ君と帰途の車中で語り合つた。外は深い夜となり、平原道路は凍りついているようであつた。

秋の音

矢野　清

雨晴れて今朝の落葉の霜ふめば靴の重みに秋ノ音沁む

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海遠く二度夢見せぬ母親へばカナダの身なくも寂しき

謹賀新年

昭和四十六年元旦

在トロント

日本國總領事館

總領事　栃植

館員一同

THE CONSULATE GENERAL OF JA[PAN]

TORONTO DOMINION CEN[TRE]

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Toronto 111

謹賀新年

昭和四十六年一月一日

日本貿易振興會(ジェトロ)

トロント・ジャパン・トレード・セン[ター]

所長　篠淵　勇　他所員

バンクーバー・ジェトロ・事務所

エドモントン・ジェトロ・事務所

モントリオール・ジェトロ・事務所

人種偏見（一面より）

又々話はとぶが、私は日本人が後進国に行ったらどうなるだろうという問題に々関心を持っている。一つには自分が満洲生れで多少の体験がある為もある。手前味噌を並べるようだが、二年前に日本で「カナダ・インディアン」という新書を出版した。此の本を書いた直接の動機は、敗戦で一度ペシャンコになった日本人が最近の経済成長で再び慢心し、満洲、中国、朝鮮で嫌われたように後進国でもまた嫌われるようになる事を憂えたからである。私がインディアンを題材に選んだのは、日本人がまだこの人々を知らない上、利害の衝突もなく、従って殆んど偏見を持っていないから、弱い立場に立たされた人々の怒り、悲しみをこの人々の事例を通じて明らかにしたかった為である。だが、日本人は益々私の憂えている方向に向って進みつつあるようである。近い将来に私はもう一度同じ試みを繰り返してみたいと考えている。今度は日系カナダ人の歴史を通して、即ち同胞の受難と栄光の歴史を通して日本人にメッセージをもう一度伝えてみたいと念願しているのである。この念願を実現する為には、もっとよく調べ、考えをまとめた上で筆をとらねばならないので、一体何時のことになるかは未だ判らないが。

"わび証文"

私事ながら

今度は、今度こそは——と思うだけで、幾年となく果たしきれないで失礼を重ねている賀状。今年は早春の不幸事にたいして頂いた御同情のお礼もかねてと考えていたのが、やはり当てはずれとなってしまい、最早や申しわけも立たぬ仕儀とはなってしまいました。

こんな有様でいて、事務的な手紙の方は毎日のように相当に書いているのですが、返事や便りをそう急がずとも不都合はあるまい、少しは時間をかけてしんみりと……などと思って横にそらしたが最後、その日その日の仕事に追われて手が届かず、借金の利子に利子がつくように、手紙の借りはたまるばかり。その悪循環は、日頃よりもなお忙しい年の暮に至って極まるというわけです。

それで考えました。これを破る一つの方法は、どんなことがあろうとも、特に調べる必要があること以外の、その場で書ける手紙や返事は、その日のうちに必らず書く。この簡単な——だが、容易ではなさそうな——ことを実行する以外にはなさそうである。夜がどんなに遅くなろうとも、新年とともにこれをやってみるつもりです。これまでの不都合を何卒おゆるしねがいたい。（梅月高市）

ハト麦を抜く

一郎

[illegible]穂々豊を打ちて秋の床

行く秋をまだ實は青しクコ剝む

ブドーの香醸され地室の窓曇る

冬運河スクルー空轉だけの音

ハト麦を散く窓ほどに冬日和

初御空

三井月嶺

瑞雲は曉色に映ゆ初御空

元日や言葉新む常の人

雪に明け大都静かに初日の出

客の眼花の水替へる三ヶ日

川柳

八十才となりて先生思ひ出し

祝聖誕 賀新年

前田久雪 [illegible]

森川末吉 初美 [illegible]

森木千代 [illegible] Toronto, Ont.

大木海蔵 ？ [illegible]

戸栗時三 登美江 [illegible]

矢ノ下貞雄 初枝 [illegible] Toronto, Ont.

賀 部松太郎 鈴江 [illegible]

小林石三郎 [illegible]

外園愛太 家族一同 [illegible] Hollywood Road [illegible]

谷田治太郎 すが [illegible]

澤田治明 恵美子 涼子 [illegible]

龍村市太郎 たけ [illegible] Airport Road, Salmon Arm, B.C.

小坂ひさ [illegible]

前田満八 家族一同 [illegible]

沖野勝直 家族一同 [illegible] Richmond, B.C.

狩集フヂエ [illegible] Lethbridge, Alta.

梶川八代 [illegible]

森下瀬作 [illegible]

謹賀新年

花菱貿易商会 代表取締役 川口吉次

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所長 川路國三

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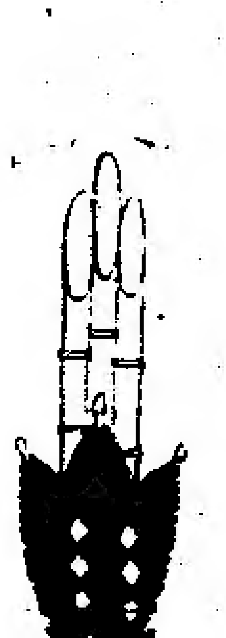
トロント日本商工会

会員



賀正

熊本縣人會

トロント市

賀かしい新春おめでとうございます
皆様御健康で七一年の初日をお迎え下さいました
ことと遙かにお慶び申上げます
どうぞ本年もよろしくお引立の程お願い致します

富士松旅館

横濱市西區宮崎町紅葉坂
電話横濱(二四一)三四一二一ー四番

FUJIMATSU RYOKAN
No. 3 Momijizaka, Miyazaki-cho,
Nishi-Ku, Yokohama 220, Japan
Telephone (241) 3412—4

謹賀新年

トロント曙俳句会

謹賀新年

水無月句會

会員一同

トロント市

謹賀新年

美勇登句會

210 16th St. South,
Lethbridge, Alta.

謹賀新年

トロント青柳会

謹賀新年

レストラン日本

RESTAURANT NIPPON
252 Spadina Ave., Toronto 133, Ont.
Phone 363-9744

謹賀新年

生長の家トロント誌友相愛会

黒石寿美子 303 Greenwood Ave. — 461-2319
宮本宇太郎 318 Markham St. — 921-9157
上田トヨ 1100 Gerrard St. East — 465-1919
堀清司 35 Bowerbank Dr. — 222-3097
齋藤文寶 1038 St. Clarens Ave. — 533-0137
中尾ハル 22 Northleigh Dr. — 293-5161

謹賀新年

天理教トロント教會
同 婦人會
神出忠雄

26 Shudell Ave., Toronto 6, Ont.
Phone 463-8[illegible]

謹賀新年

庭園業

佐田種次
まつ

家族一同

210 Lauder Ave., Toronto 10, Ont.
Phone: Bus. LE. 1-2784 — Res. LE. 4-4366

謹賀新年

甚だ勝手ながら本年は一々賀状を差し
あげることを控え、紙上を借りて知友
人のみなさんにご挨拶申し上げます。

黒田初見

1351 Pape Ave., Toronto 357, Ont.
Phone 425-4371

賀正

晩香坡日系人
ガデナース・クラブ

會員一同

謹賀新年

カムループス
日本語學校維[illegible]

361 Poplar [illegible]
Kamloo[illegible]

謹賀新年

バーノン日系婦[illegible]

ビーシー州
バーノン市郵[illegible]

Vernon Japanese Canadian Women's Assoc[illegible]
Box 852, Verno[illegible]

祝聖誕 賀新年

晩香坡日本語學[illegible]

維持会代表 岩田[illegible]
母姉会代表 福井[illegible]
校長 松下[illegible]
職員[illegible]

475 Alexande[illegible]
Vancouver 4,[illegible]
Phone 25[illegible]

謹賀新年

明瀬一好
静枝
2020 Queen St. East, Toronto 259, Ont.

榎本田市
雪江
249 Evelyn Avenue, Toronto 161, Ont.

井手上花子
家族一同
88 Dearbourne Ave., Toronto 279, Ont.

伊藤平辺
ひで
140 Poplar Road, West Hill, Ont.

花月とよ
8 Mountview Ave., Toronto 165, Ont.

唐津尚一
在融 ルビー
2 Moutray Street, Toronto 146, Ont.

國領留吉
家族一同
48 Hogarth Ave., Toronto, Ont.

小早川明子
66 Riverview Gardens, Toronto 335, Ont. Phone 766-1488

松尾千代次
マサヱ
8 Ienburg Drive, Scarborough, Ont.

三宅冬壽
ツル
980 Lawrence Ave. East, Apt. 205, Don Mills 403, Ont.

森彦兵衛
満壽子
133 Glenshephard Rd., Scarborough 702, Ont.

森永静子
森永健
4 Jerome Street, Toronto 165, Ont.

村木静夫
志津子
102 Cambridge Ave., Toronto 355, Ont.

村井政蔵
こふじ
家族一同
72 Westleigh Cres., Toronto 520, Ont.

中田せき
134 Stevenson Road, Rexdale, Ont.

西川清太郎
[illegible]
592 Indian Grove, Toronto 165, Ont.

大隈千助
フイ
60 Rossburn Road, Etobicoke, Ont. Phone 621-1210

鬼塚末吉
トクヱ
2750 St. Clair Ave. East, Toronto 330, Ont.

玉根俊
つね
222 Boswood Ave., Toronto 319, Ont. Phone 487-0459

坂本忠義
同 町惠
22 Albemarle Ave., Toronto 279, Ont. Phone 463-7480

佐久間せい
45 Johnston Ave., Willowdale 444, Ont.

佐々木周一
みどり
家族一同
8 Roundwood Court, Agincourt 752, Ont.

壽美長市
家族一同
1 Wales Ave., Toronto 130, Ont.

平徳三郎
仲悦
家族一同
85 Greenside Ave., Toronto, Ont.

本年もよろしくお願い致します
田中甚彌
20 Albany Ave., Toronto 4, Ont.

内丸ヨシ
家族一同
154 Gladstone Ave., Toronto, Ont. Phone 533-4234

五領義則
同 節子
家族一同
154 Gladstone Ave., Toronto, Ont. Phone 532-1264

富本宇太郎
同 初代
348 Markham Street, Toronto 174, Ont.

矢嶋雲蜂
朝枝
P.O. Box 131, Station "B", Toronto 131, Ont.

芹田才之助
ヒデ
127 Rankin Ave., Toronto 375, Ont. Phone 232-[illegible]

水谷儀一郎
家族一同
152 College St., Toronto 2B, Ont.

玉置賢給
光子
長女 恵美
長男 光治 マイコ
次男 喬 ケネス
122 Lanyard Road, Weston 487, Ont.

小林旬明
17 [illegible] Crescent, [illegible] Ont. Phone 244-[illegible]

谷掛義雄
スヱ
家族一同
41 [illegible] Blvd., Toronto [illegible], Ont.

宮内為治
同 鶴子
386 Sunnyside Ave., Toronto 151, Ont. Phone 769-4436

黒川あい
Apt. 1016, 20 West Lodge Ave., Toronto 146, Ont. Phone 536-5346

戸…

梅…

津…

謹賀新年

トロント三葉會

謹賀新年

神奈川同志会
トロント市

謹賀新年

カナダ紀州會

謹賀新年

カナダ三尾連絡協會
トロント市

謹賀新年

誠に勝手ながら本年より賀状…を控え、失礼ながら紙上…ごあいさつを申し上げます。

白川
家族…
259 C…
Tor…

謹賀新年

金光教トロ…
243 Harden Ave. T…

ニューカナデアン

THE NEW CANADIAN
479 Queen St. W.
Toronto 133, Ont.
Phone 366-5005
Second class mail registration number 0366

一九七〇年度特別号(一)

共に手を携えて

大使 近藤晋一

ニューカナディアンの読者の皆様、時の経つのは早いもので、私が日本の大使としてカナダに赴任してまいりましてから、既に二度目の正月を迎えることになりました。新たな年を迎えるに当りまして、皆様方御一家の御健勝と御繁栄を衷心よりお祈り申し上げますとともに、一言御挨拶を申し述べたいと存じます。

日本とカナダは、ともに自由と民主主義という共通の理念に立脚した友邦として、近年相互理解と友好関係を着実に発展させて来ております。特に貿易経済面では、今日、カナダは日本にとり、往復貿易量において米国およびオーストラリアに次ぐ第三位を占める一方、日本もカナダにとり近く米国に次ぐ第二の貿易相手国にならんとするに至っており、さらに、資本交流の面におきましても、カナダの西部諸州における日加合弁事業の活動は、資源開発の中心として日増しに活発になっております。このような事実は、日加両国が極めて密接な絆で結ばれていることを示すものに他ならず、日夜外交の衝に当っている私といたしましても誠に同慶至極に存ずるところであります。

しかしながら、このような現在の日加両国間の極めて密接な関係は一朝一夕にして形成されたものでないことは申すまでもなく、その陰には長年に亘る日加両国の国民の相互理解と友好のための忍耐強い努力の積み重ねがあったことを見逃すことはできないと思います。私は、この点において本紙の読者でおられる日系カナダ人の方々の貢献を多とするものであります。

思うに、日本人のカナダ移住は、今から九十年以上も昔の一八七七年にさかのぼると言われておりますが、爾来カナダに移住して来られた日本人一世の方々には或いは農林漁業に、或いは採炭、鉄道建設等に従事され、日本人移住のパイオニアとして厳しい自然と異なる社会環境の中で、苦難の生活を経験して来られたわけであります。日系人の方々が日本人の特性を生かしつつ、カナダ人社会に溶け込んで社会の各方面で活躍して日系市民の名声を高からしめておられることは、誠に喜ばしい限りであり私どもも日本人として誇りに思う次第であります。

このように、日系カナダ人の皆様のカナダ社会における御活躍が、日加両国の友好親善関係の増進に測り知れない寄与をしていることは疑いを容れないところであり、私といたしましても、この機会に深く敬意を表したいと存じます。

昨年、大阪で開催された万国博覧会が、前回開催国のカナダの協力を得て、成功裡に閉幕したことは御承知のとおりであります。読者の皆様の中にもこれを機会に訪日された方も多いことでございましょう。私どもはこの大阪万国博のテーマである「人類の進歩と調和」を目指して、共に手をたずさえながら、力強く前進して行きたいと思います。一九七一年が、読者の皆様一人一人にとり、一層実り多い年であり、また日加両国関係が一層緊密化する年であるよう心より念願いたしまして御挨拶といたします。

新春雑感 日加の協力

柘植格

あけましておめでとう。

皆様が御壮健で、新春を迎えられたことに対し、心から祝詞を申しのべます。

近來、特に昨年は日本でエキスポが開かれたこともあって、日加両国間の人的交流は頻繁になってまいりました。

経済関係も非常に緊密化し、昨年にはトロント市にニッサン、トヨタの両自動車会社がサービス・センターを開設して本格的進出をはかりましたが、一方、カナダ側においてもジャパン・ファンドが設立され、対日投資も漸く本格化の第一歩を踏み出しており、また、ノヴァ・スコシア銀行、モントリオール銀行につづき、インペリアル銀行、ロイヤル銀行も東京に事務所を開き、トロント・ドミニオン銀行も今春早々これにつづく予定。一方昨年、鉱物資源調査団も当地を訪れ、連邦政府のほか、オンタリオ州政府首脳と懇談するなど将来の協力関係樹立のための準備が進められ、これと前後して銀行関係者の調査団がやってまいりました。また、昨年末にはグリーン大臣を長とする鉱物資源調査団が訪日したことは御承知の通りであります。

こうして、両国経済の協力関係は逐次展開しつつあり、誠に慶賀すべきことだと思っている次第です。

一方、トロント市を中心として、生花、茶の湯、舞踊、日本画等のほか武道を習得しようとしている人が増加しております。

日系文化会館を中心とする各種催物に参加する白系人の数がふえ、現在では、日系人の数を超えていることがままありますが、これは東西文化の交流という点から、極めて意義深いものがあると思っております。

そもそも、日本とカナダとの関係は、あらゆる分野において本質的には相互補完的であり、このことが、今後益々両国関係が緊密化するモメントになると思われます。

時として、一時的に利害が対立するような現象があらわれても、それも、長期的に見れば、大河の表面に立つさざなみのようなもので、何れは消えて行くものです。

文化面から見れば、カナダは西欧の伝統に属し、日本のそれは東・西文化の融合体とはいっても、その根底には「静」を基底とした日本本来の文化の伝統が息づいております。

生花にしろ絵画にしろ、たとえ素材は同じであっても、その中に宿る心には異った伝統が生きているわけで、舞踊にいたっては私が喋々する必要もありますまい。

幸にして、カナダの文化政策は、あらゆる文化の伝統をそれぞれに開花させようということですから、その中にあって、日本の伝統文化の花を咲かせることもできるでしょう。こうして皆様とともに、この国の文化の進展に少しでも寄与することができればと願っているわけです。

経済のことは申すまでもありません。資源の豊富なカナダ国と資源貧乏の日本国との間には、資本、技術、資源を組みあわせたいろいろの形の協力関係が考えられます。一方が益を得て、他方が犠牲になるというようなことでなく、双方が、それぞれ貢献度に応じて利益を得るような形の協力関係をうちたてたいものです。

また、両国は、ともに太平洋に面した先進国として、いわゆる南北問題解決のため、発展途上国に対して、協力して援助の方途を考究実践せねばなりませんが、この意味において、いわゆるピアソン委員会に日本の経済学者大来氏が参画したことは極めて意義深いと考えております。

今年は、以上のような各方面における両国の協力関係が劃期的に前進することを期待している次第です。

人種偏見の問題

新保満

私はアルバータ大学の新米教師である。今教えているのは「人種関係」というコース。人種偏見の強さは社会によって違う。人種偏見が弱いのはイスラム教が普及している社会で、強いのは英国人が移民して作った社会である。調査の行き届いているアメリカでは、此の国の白人の八〇%が偏見を持っていると推測した報告すら出ている。ヨーロッパ人がヨーロッパ以外の地に出かけて以来一番ひどく虐げられたのは黒人で、その次が黄色人種だった。黄色人種と一口に云っても中味は色々である。カナダを例にとれば、インディアン・エスキモー等の原住民も東洋系の移民もそうである。日系カナダ人は勿論東洋系移民中の一グループである。

話はとぶが、カナダに来る以前から私は黄色人種である日本人が白人の国に行ったらどうなるだろう、という問題に関心を持っていた。未だ日本にいた頃、入手できた本を何冊か読んでみたがどうもピンとこなかった。個人の伝記、体験記、印象記の類いは主観的に過ぎて、群盲象をなでる趣きがあった。調査報告書と称するものも二、三目を通したが、説得的なものはなかったと云ってよい。八年前にカナダに来てからも、上の問題に関心を抱きつづけた。去年、私の満足するような試論に初めて出逢った。それは現在アフリカのレソト国で奉仕している三井義牧師が書いた修士論文である。この論文を読んで私は日系人の歩んだ歴史に深い感銘を受けた。そして日本の人に日系カナダ人の歩みを紹介したいと考えた。だが、三井牧師の論文は英語で書かれている上、神学校の教師を対象としている為一般的とは申し難い。又、カナダに居る人ならすぐ判るけれども日本人には通じ難い事柄が沢山含まれている。去年の夏 私は思い切って三井牧師の論文をバラバラに解きほぐし、カナダについて何も知らない人でもすぐ判るような形に書き改めた。この原稿を「月刊キリスト」という雑誌に出して今年の六月号から活字にして貰っている。十二月号には第二次大戦が始った頃の日系人の苦しみを描いた部分が出る筈である。私の許に届いた幾つかの反響には、初めてこうした事実を知って深い印象を受けた……とある。（以下四頁）

御題「家」

荘 冷

朝夕の眺めもゆたか住み慣れて餘生送るにふさわしき家

恵まれて初日を拝む今日ノ幸朗らかなるまずも新の初春

賀正

ニューカナデアン 社員一同

皆様の御支援・御協力を感謝しつつ作りあげた特集号をお送り致します。新らしい年もまた一層の御支持と御べんたつをねがいます。

沢山いただいた寄稿のうち掲載しきれなかった分は一月八日付で発行する新年第一号から順次に掲載いたします。